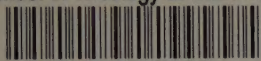


School of Theology at Claremont



10017007455





75  
2-  
0584



The Library  
of the  
**CLAREMONT**  

---

**SCHOOL OF THEOLOGY**

1325 North College Avenue  
Claremont, CA 91711-3199  
1/800-626-7820







# THE LOEB CLASSICAL LIBRARY

FOUNDED BY JAMES LOEB, LL.D.

EDITED BY

† T. E. PAGE, C.H., LITT.D.

† E. CAPPS, PH.D., LL.D.

† W. H. D. ROUSE, LITT.D.

L. A. POST, M.A.

E. H. WARMINGTON, M.A., F.R.HIST.SOC.

## HOMER THE ILIAD I

Doch Homeride zu sein, auch nur als letzter, ist schön. — **GOETHE.**

THE HILAD

PA  
4019  
.A2  
1924  
v.1

# HOMER

## THE ILIAD

WITH AN ENGLISH TRANSLATION

BY

A. T. MURRAY, PH.D.

PROFESSOR OF CLASSICAL LITERATURE, STANFORD UNIVERSITY,  
CALIFORNIA

I



CAMBRIDGE, MASSACHUSETTS  
HARVARD UNIVERSITY PRESS  
LONDON  
WILLIAM HEINEMANN LTD  
MCMLIV

LIBRARY  
CLAREMONT SCHOOL OF THEOLOGY  
1325 N. COLLEGE AVE.  
CLAREMONT, CA 91711-3199

*First printed 1924*

*Reprinted 1928, 1930, 1937, 1942, 1946, 1954*

*Printed in Great Britain*

CONTENTS OF VOLUME I

TO

MY CHILDREN



# CONTENTS OF VOLUME I

	PAGE
INTRODUCTION . . . . .	vii
BOOK I. . . . .	2
BOOK II. . . . .	50
BOOK III. . . . .	116
BOOK IV. . . . .	152
BOOK V. . . . .	194
BOOK VI. . . . .	262
BOOK VII. . . . .	302
BOOK VIII. . . . .	338
BOOK IX. . . . .	382
BOOK X. . . . .	436
BOOK XI. . . . .	480
BOOK XII. . . . .	544





## INTRODUCTION

IN rendering the *Iliad* the translator has in the main followed the same principles as those which guided him in his translation of the *Odyssey*. He has endeavoured to give a version that in some measure retains the flowing ease and simple directness of Homer's style, and that has due regard to the emphasis attaching to the arrangement of words in the original; and to make use of a diction that, while elevated, is, he trusts, not stilted. To attain to the nobility of Homer's manner may well be beyond the possibilities of modern English prose.

Matters of a controversial nature have as a rule not been touched upon in the notes to this edition, and the brief bibliography is meant merely to suggest books of high interest and value to the student of the *Iliad*. Few of those which deal primarily with the higher criticism have been included, because the translator is convinced that such matters lie wholly outside the scope of this book.

In the brief introduction prefixed to his version of the *Odyssey* the translator set forth frankly the fact that to many scholars it seems impossible to speak of Homer as a definite individual, or to accept the view that in the early period either the *Iliad* or the *Odyssey* had attained a fixed form. At the same time he laid stress upon the further fact that one of

## INTRODUCTION

the significant results of the Homeric studies of recent years has been the demonstration (for it is nothing less) that the foundations upon which destructive critics have based their work have been insufficient to support the superimposed weight—in short, that both the methods and the results of the analytical criticism of the nineteenth century were misleading. It seems fitting that he should now give, if not a confession of faith, at least a statement of the basic facts upon which his faith rests. These may be stated briefly in the following propositions.

I. The proper method of approach to the Homeric problem, and the only one that can possibly lead to an understanding of Homeric poetry, is to recognize that in dealing with the *Iliad* and the *Odyssey* we have to do with poems each clearly evincing the constructive art of a great poet (whether or not the same for both poems is a separate question). We should study them as poems, and in order to understand them we must first of all apprehend clearly the poet's subject, not in any limited sense, but with all its implications. Given the Wrath as a theme, we must grasp clearly both the origin and the nature of that wrath, and must formulate a conception of the character of Achilles. For unless we are clear in our minds as to what manner of man he was we cannot hope to understand the οὐλομένη μῆνις or the poem of which it is the theme. Only when we have fully apprehended the nature both of the man and of his wrath, and have followed both through the preceding books, can we venture to take up such a problem, for instance, as that connected with the sending of the embassy in the ninth

## INTRODUCTION

*Iliad*; and if the poet has convinced us that the wrath was too fierce and awful a thing to break down at the first set-back of the Greeks; if the situation at the end of Book VIII. in no sense corresponds to what Achilles craves and in no sense satisfies his hate; if we have found Achilles portrayed as one that will not be bought; then the assumption that "in the original poem" the promise of Zeus to Thetis was at once followed by a Greek defeat, and that the whole content of the *Iliad* from the early part of Book II. to the battle scenes of Book XI. is a later insertion will be to us an improbable one. Nor will it matter how many or how learned may be the scholars who hold that view. The poet has taught us better, and the poet is our guide.

Similarly, in the case of the *Odyssey*, if we have clearly apprehended all that the Return implies—the adventures of the hero on his actual journey home, the lot of the wife, beset by ruthless wooers in his absence, and of the boy, of whom we would know whether he will make head against those who seek to drive him from his heritage, and stand by his father's side as a worthy comrade when the great day of reckoning comes—if we have regard to all this and all else that is implied in the great story, then we shall look with incredulity upon those who would take from the original *Odyssey* the portrayal of these very things, and who ask us to see in the first four books—the so-called "Telemachy"—a separate poem having neither beginning nor end, and quite inexplicable save as a part of the *Odyssey*. The Homeric criticism of the century following the publication of Wolf's *Prolegomena* (1795), for all the

## INTRODUCTION

keenness of its analytical studies, lost sight almost wholly of the poet as a creative artist. It is time that we came back to the poetry itself and to the poet, who alone can interpret it aright.

II. No less necessary to a right understanding of the *Iliad* and the *Odyssey* is it that we should comprehend the poet's technique, and especially the way in which this was conditioned by the fact that the poems were recited, not each in its entirety, but in successive rhapsodies. Here much work remains to be done, but we may safely assume that each rhapsody had a starting-point and an end, and that it was intended to be intelligible even to those who had not heard what immediately preceded. When this fact is taken into consideration the difficulties caused by the council of the gods at the opening of the fifth book of the *Odyssey*, or by that at the opening of the eighth *Iliad*, vanish away. They are simply incidental to the method of presentation in rhapsodies, and while a strictly logical analysis may feel them as difficulties, they cannot justly be used as arguments against the integrity of the poems. For logical analysis is not necessarily the best criterion for judging a work of creative imagination. We should certainly not close our eyes to difficulties, but if what we learn of the poet's technique explains their occurrence, they cease to be stumbling-blocks. The above illustrations are but two out of a multitude that might be cited, and the more closely the poet's technique is studied, his manner of meeting and surmounting obstacles incidental to the presentation of his matter in narrative form, the problems connected with the opening and closing of successive rhapsodies, the necessity of narrating in sequence

## INTRODUCTION

events which we should naturally think of as occurring simultaneously, etc.—the more closely we study these things, the less significance shall we be led to attach to purely logical difficulties. As a guide for the solution of the problem of the Homeric poems merely analytical criticism leads nowhither; the phantasy of the artist, working under the laws governing the form in which his creation expresses itself, cannot be controlled by logic. Yet critics have seemed to hold the contrary view, and in the case of difficulties have not even asked why the poet chose the course which entailed them, or even whether any other course was open to him, but have at once concluded that no explanation is to be thought of except that some bungling hand has disturbed the original sequence of events.

III. Incidental contradictions in detail occurring in the *Iliad* or the *Odyssey* may not legitimately be regarded as proofs that we have to do with the work of various hands, for the simple reason that such contradictions occur repeatedly in imaginative works, the literary history of which is so well known that the assumption of diversity of authorship is excluded. Those that occur in the Homeric poems are for the most part of such a nature that we may well doubt whether either the poet or his auditors were conscious of them. Only in the case of a contradiction so glaring as to demonstrate a radically different conception of the events or the characters of the poem should we be driven to the conclusion that we were dealing with the work of different hands, and even in such a case we should find it difficult to explain how the resulting chaos was allowed to stand. But such contradictions are not to be found in either poem.

## INTRODUCTION

True, many, perhaps most, Homeric critics hold that the speech of Achilles to Patroclus at the opening of the sixteenth book of the *Iliad* is out of harmony with the fact that in Book IX an embassy had been sent to Achilles by Agamemnon proffering the return of Briseïs and rich gifts besides, if he would aid the Greeks in their evil day. But the mere fact that without his rejection of the embassy Achilles would not be Achilles, nor his wrath the fitting subject of an epic, should have led to a closer and, one is fain to say, a saner study of the facts. To have refused Agamemnon's attempt to buy his help at a time when his foe had not as yet known the bitterness of utter defeat, is in no sense incompatible with a willingness on Achilles' part, after the very state of things for which he had prayed had come about, to accept gifts and recompense πρὸς πάντων Δαναῶν.

IV. The repeated lines or passages present a complicated problem which every student of Homer must face, but, however they are regarded, nothing can be clearer than that the assumption that a passage is original in the place where it seems best to fit the context, and that other occurrences are later borrowings, is a most unwarranted one, although this notion vitiates the work of almost every one of those who have been looked up to as guides in Homeric criticism. Yet the theory is patently false, as Rothe demonstrated years ago (*Die Bedeutung der Wiederholungen für die homerische Frage*, Leipzig, 1890), and persistence in the habit of relying upon it does little credit to the candour of an investigator. Borrowings there doubtless are, and here and there manifest interpolations, but the use of so-called borrowed



## INTRODUCTION

passages to disprove unity of authorship has led to no sure results, nor will it lead.

V. With reference to problems of a purely philological nature the student of to-day has peculiar need to preserve his sanity of judgment. The evidence regarding a supposedly original epic dialect is so complicated, and our knowledge of the tribal or racial situation obtaining in the Greek world in the period with which we are concerned is so incomplete, that one must constantly guard against the tendency to accept hypothesis for established truth. We must frankly recognize that the poems passed through a modernizing process before attaining their present form, but the blending of old and new defies analysis into strata which may be said with anything like certainty to belong to different periods. One of the most tangible results of the Homeric criticism of the last few decades has been the demonstration that the "evidences" of later date, based upon linguistic and grammatical phenomena, are about as frequent in the confessedly "older" parts of the *Iliad* as in the supposedly "later" portions.

VI. Similarly, attempts to assign various parts of the poems to different periods on the basis of supposed cultural differences have failed to establish any sure results. The knowledge of iron and of objects wrought of iron—singularly few, and fewer in the *Odyssey* than in the *Iliad*—the differences in armour, and those in ethical and religious conceptions—all these have failed to demonstrate diversity of authorship or diversity of date.

VII. In one important matter of literary tradition one must in an especial sense be on one's guard not to go beyond the evidence. That a com-

## INTRODUCTION

mission of scholars in the time of Peisistratus in some way established the text of the poems and provided for their recitation at the Panathenaea in an officially regulated order, seems a well-attested fact, although attempts have been made to brush it aside as supported only by relatively late and untrustworthy evidence. But to grant that the commission existed and that it presumably established an official text in no sense compels the conclusion that the poems were until then in a chaotic or fluid state, and that the commission thus "created" the unity of the *Iliad*, e.g. as we know it. Those who believe in the constructive art of the poet himself will see in the activity of the commission no more than the rescuing of a pre-existent unity. For it is patent that individual rhapsodists may often have yielded to the temptation to introduce new matter of their own composition into the poems; and the papyrus fragments show clearly how corrupted the popular texts came to be, and what need there was of the establishment of an authoritative text.

VIII. Lastly, he who would know Homer must approach him with an open mind and lend himself to the guidance of the poet himself. He must not come to the study of the poems with a preconceived notion of the processes by which they have come into being, or of philological or archaeological criteria for determining the relative age of this episode or of that. The reconstructed *Iliads* are all figments of the imagination; the existent poem is a tangible fact. To this extent the unbiassed student starts as a "unitarian." If he but yields himself to the spell of the poem, he will become the more confirmed in his faith; and though he may find much of the

## INTRODUCTION

learning of the world arrayed against him, yet he will none the less be standing in a goodly company of those whom the Muse has loved, and will himself have heard the voice of the goddess and looked upon her face.

ATHENS, *April* 1923.

## BIBLIOGRAPHY

### MANUSCRIPTS

- PAP.—Numerous Papyrus fragments ranging in date from the third century B.C. to the fifth century A.D.
- SYR.—A Syrian Palimpsest of the sixth or seventh century in the British Museum, containing 3873 lines.
- AMBR. PICTUS.—A ms. of the fifth or sixth century in the Ambrosian Library at Milan, containing illustrations of the *Iliad* with portions of the text, about 800 lines in all.
- Venetus A (Codex Marcianus 454).—A ms. of the tenth century in the library of San Marco at Venice, containing the entire *Iliad*, with introduction and scholia.
- Venetus B (Codex Marcianus 453).—A ms. of the eleventh century also in the library of San Marco at Venice, and like the Venetus A containing the entire *Iliad* with scholia.
- Laur. C (Codex Laurentianus xxxii. 3).—A ms. of the eleventh century in the Medicean Library at Florence, containing the entire *Iliad*.
- Laur. D (Codex Laurentianus xxxii. 15).—A ms., also of the eleventh century, in the Medicean Library at Florence, containing the entire *Iliad*.

### PRINTED EDITIONS

*Editio Princeps*, by Demetrius Chalcondyles, Florence, 1488; Aldine, 1504; Heyne, Leipzig, 1802–22; Wolf, Leipzig, 1804–7; Bekker, Berlin, 1843; and Bonn, 1858; La Roche, Leipzig, 1873; Nauck, Berlin, 1874–79;

## BIBLIOGRAPHY

Christ, Leipzig, 1884 ; Fick, Göttingen, 1886 ; Ludwig, Leipzig, 1902 ; van Leeuwen and da Costa, Leyden, 1895.

Chief among the editions with exegetical commentary are those by Ameis-Hentze, Leipzig (in many editions since 1868) ; Düntzer, ed. 2, Paderborn, 1873 ; La Roche, Leipzig, 1879-1880 ; Pierron, ed. 2, Paris, 1883 ; Faesi, Berlin, 1887 ; Leaf, ed. 2, London, 1900 ; van Leeuwen, Leyden, 1912-13.

The most convenient text editions are those in the Oxford and the Teubner series ; that by Monro (*Homeri Opera et Reliquiae*) ; that by Cauer, Leipzig ; and that by Platt, Cambridge.

The Greek scholia have been edited by Dindorf, Oxford, 1855, and by Maas (*Scholia Townleyana*), Oxford, 1888 ; and the commentary of Eustathius was published in Berlin in 1825.

Besides the poetical versions of Chapman, Pope, Cowper, Worsley-Conington, Lord Derby, Bryant, and Way, there are prose versions by Lang, Leaf and Myers (Macmillan), by Purves (Percival and Co.), and by Samuel Butler (Longmans).

### GENERAL BOOKS

M. Arnold : *On Translating Homer*.

Belzner : *Homerische Probleme*. Leipzig and Berlin, 1911-1912.

Bethe : *Homer, Dichtung, und Sage*. Leipzig and Berlin, 1914-1922.

Browne : *Handbook of Homeric Study*. Longmans, 1905.

Cauer : *Grundfragen der Homerkritik*. ed. 3, Leipzig, 1921.

Chadwick : *The Heroic Age*. Cambridge, 1912.

Drerup : *Homerische Poetik*. New York, 1921.

Geddes : *The Problem of the Homeric Poems*. London, 1878.

Jebb : *Homer, an Introduction to the Iliad and Odyssey*. Glasgow, 1887.

Lang : *Homer and the Epic*. Longmans, 1893.

„ *Homer and his Age*. Longmans, 1906.

„ *The World of Homer*. Longmans, 1910.

## BIBLIOGRAPHY

- Leaf: *Troy, a study in Homeric Topography*. Macmillan, 1912.  
 „ *Homer and History*. Macmillan, 1915.  
 Murray: *The Rise of the Greek Epic*. ed. 2, Oxford, 1911.  
 Rothe: *Die Ilias als Dichtung*. Paderborn, 1910.  
 „ *Die Odyssee als Dichtung*. Paderborn, 1914.  
 Schuchhardt: *Schliemann's Excavations*. Macmillan, 1891.  
 Scott: *The Unity of Homer*. Univ. of California Press, 1921.  
 Seymour: *Life in the Homeric Age*. Macmillan, 1907.  
 Tsountas and Manatt: *The Mycenaean Age*. Macmillan, 1897.  
 van Leeuwen: *Commentationes Homericae*. Leyden, 1911.  
 Wilamowitz-Möllendorff: *Die Ilias und Homer*. Berlin, 1916.

### BOOKS ON THE ALEXANDRIAN CRITICS

- La Roche: *Homerische Textkritik in Alterthum*. Leipzig, 1866.  
 Lehrs: *De Aristarchi Studiis Homericis*. ed. 3, Leipzig, 1882.  
 Ludwich: *Aristarchs Homerische Textkritik*. Leipzig, 1884-1885.  
 Ludwich: *Die homerische Vulgata als voralexandrinisch erwiesen*. Leipzig, 1898.  
 Roemer: *Aristarchs Athetesen*. Leipzig, 1912.

### LEXICOGRAPHICAL AND GRAMMATICAL WORKS

- Bechtel: *Lexilogus zu Homer*. Halle, 1914.  
 da Costa: *Index Etymologicus Dictionis Homericae*. Leipzig, 1905.  
 Ebeling: *Lexicon Homericum*. Leipzig, 1871-1885.  
 Monroe: *Grammar of the Homeric Dialect*. ed. 2, Oxford, 1891.  
 van Leeuwen: *Enchiridium Dictionis Epicae*. ed. 2, Leyden, 1918.  
 Gehring: *Index Homericus*. Leipzig, 1891.  
 Cunliffe: *A Lexicon of the Homeric Dialect*. London, 1924.

THE ILIAD OF HOMER



# ΙΛΙΑΔΟΣ Α

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος<sup>1</sup>  
 οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,  
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν  
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν<sup>2</sup>  
 οἴωνοῖσί τε πᾶσι,<sup>3</sup> Διὸς δ' ἐτελείετο βουλή,  
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

5

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;  
 Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς  
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,<sup>10</sup>  
 οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἄρητῆρα  
 Ἀτρεΐδης· ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

<sup>1</sup> In the edition of Apellicon the opening line of the poem was given in the form Μούσας αἰίδω καὶ Ἀπόλλωνα κλυτότοξον, and in the place of lines 1-9 some ancient texts gave,

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,  
 ὅπως δὴ μῆνις τε χόλος θ' ἔλε Πηλεΐωνα,  
 Λητοῦς τ' ἀγλαὸν υἱόν· ὁ γὰρ βασιλῆϊ χολωθεὶς

<sup>2</sup> Lines 4 f. were rejected by Zenodotus.

<sup>3</sup> πᾶσι: δαῖτα Zenodotus.

# THE ILIAD

## BOOK I

THE wrath do thou sing, O goddess, of Peleus' son, Achilles, that baneful wrath which brought countless woes upon the Achaeans, and sent forth to Hades many valiant souls of warriors, and made themselves to be a spoil for dogs and all manner of birds ; and thus the will of Zeus was being brought to fulfilment ; —sing thou thereof from the time when<sup>1</sup> at the first there parted in strife Atreus' son, king of men, and goodly Achilles.

Who then of the gods was it that brought these two together to contend ? The son of Leto and Zeus ; for he in wrath against the king roused throughout the host an evil pestilence, and the folk were perishing, for that upon the man Chryses, his priest, had the son of Atreus wrought dishonour. For he had come to the swift ships of the Achaeans to free his daughter, and he bore with him ransom past counting ; and in his hands he held the fillets of Apollo, that smiteth afar,<sup>2</sup> on a staff of gold, and

<sup>1</sup> Others connect ἐξ οὗ directly with ἐτελείετο, "was being brought to fulfilment from the time when."

<sup>2</sup> The epithets ἐκηβόλος (ἐκατηβόλος) and ἐκάεργος, with the shortened form ἑκατος, seem prevailing to refer to Apollo as the Archer god, the sender of pestilence ; but the words may at demand convey the idea of Apollo's being the averter of ills (so perhaps most clearly in i. 474). It has seemed best, however, to give everywhere a literal rendering.

χρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“ Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ’ οἴκαδ’ ἰκέσθαι·  
παῖδα δ’ ἐμοὶ λύσαιτε φίλην, τὰ δ’ ἅποινα δέχεσθαι, 20  
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

“ Ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ’ ἱερῇα καὶ ἀγλαὰ δέχθαι ἅποινα·  
ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε· 25  
“ μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω  
ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,  
μή νύ τοι οὐ χραίσμη σκήπτρον καὶ στέμμα  
θεοῖο.

τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν<sup>1</sup>  
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν·  
ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

Ὡς ἔφατ’, ἔδδειςεν δ’ ὁ γέρων καὶ ἐπείθετο  
μύθῳ·

βῆ δ’ ἀκέων<sup>2</sup> παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·  
πολλὰ δ’ ἔπειτ’ ἀπάνευθε κιὼν ἤρᾱθ’ ὁ γεραιὸς 35  
Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·  
“ κλυθί μεν, ἀργυρότοξ’, ὃς Χρῦσῃν ἀμφιβέβηκας  
Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,  
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα,  
ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί’ ἔκηα 40

<sup>1</sup> Lines 29–31 were rejected by Aristarchus.

<sup>2</sup> ἀκέων : ἀχέων Zenodotus.

<sup>1</sup> Lit. “Mouse-god,” a title given to Apollo as the god

## THE ILIAD, I. 15-40

he made prayer to all the Achaeans, but most of all to the two sons of Atreus, the marshallers of the host: "Ye sons of Atreus, and ye other well-greaved Achaeans, to you may the gods who have homes upon Olympus grant that ye sack the city of Priam, and return safe to your homes; but my dear child do ye set free for me, and accept the ransom out of awe for the son of Zeus, Apollo, that smiteth afar."

Then all the rest of the Achaeans shouted assent, bidding reverence the priest and accept the glorious ransom, yet the thing pleased not the heart of Agamemnon, son of Atreus, but he sent him away harshly, and laid upon him a stern command: "Let me not find thee, old man, by the hollow ships, either tarrying now or coming back hereafter, lest thy staff and the fillet of the god protect thee not. But her will I not set free: ere that shall old age come upon her in our house, in Argos, far from her country, as she walks to and fro before the loom and tends my couch. Nay, get thee gone; anger me not, that so thou mayest go the safer."

So he spake, and the old man was seized with fear and hearkened to his word. Forth he went in silence along the shore of the loud-resounding sea, and earnestly thereafter, when he had gone apart, did the old man pray to the prince, Apollo, whom fair-haired Leto bare: "Hear me, thou of the silver bow, who dost stand over Chryse and holy Cilla, and dost rule mightily over Tenedos, thou Sminthian,<sup>1</sup> if ever I roofed over a shrine to thy pleasing, or if ever I burned to thee fat thigh-pieces of bulls or goats,

who had delivered some local community from a plague of field-mice.

ταύρων ἤδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ·  
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

"Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος  
'Απόλλων,

βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45

ἔκλαγξαν δ' ἄρ' οὔστοι ἐπ' ὤμων χωομένοιο,<sup>1</sup>  
αὐτοῦ κινηθέντος. ὁ δ' ἦϊε νυκτὶ εἰκώς.<sup>2</sup>

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·  
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις  
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

'Εννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν 'Αχιλλεύς·  
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος 'Ηρῃ. 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς 'Αχιλ-  
λεύς·

"'Ατρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἴω  
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς 'Αχαιοῦς.  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῇ,

ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,<sup>3</sup>  
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος 'Απόλ-  
λων,

εἴτ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65  
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."

<sup>1</sup> Lines 46 f. were rejected by Zenodotus.

<sup>2</sup> εἰκώς : ἐλυσθεῖς Zenodotus.

## THE ILIAD, I. 41-67

fulfil thou for me this prayer: let the Danaans pay for my tears by thy shafts."

So he spake in prayer, and Phoebus Apollo heard him. Down from the peaks of Olympus he strode, wroth at heart, bearing on his shoulders his bow and covered quiver. The arrows rattled on the shoulders of the angry god, as he moved; and his coming was like the night. Then he sate him down apart from the ships and let fly a shaft: terrible was the twang of the silver bow. The mules he assailed first and the swift dogs, but thereafter on the men themselves he let fly his stinging arrows, and smote; and ever did the pyres of the dead burn thick.

For nine days' space did the missiles of the god fare throughout the host, but on the tenth Achilles let call the folk to the place of gathering, for so had the goddess, white-armed Hera, put it in his heart; since she pitied the Danaans, for that she saw them dying. So, when they were assembled and met together, among them arose and spake Achilles, swift of foot: "Son of Atreus, now methinks shall we be driven back and return with baffled purpose, should we e'en escape death, if so be that war and pestilence alike are to waste the Achaeans. Nay, come, let us ask some seer or priest, yea, or some reader of dreams—for a dream too is from Zeus—who may haply tell us for what cause Phoebus Apollo hath conceived such anger, whether it be because of a vow that he blames us, or of a hecatomb; in hope that perchance he may accept the savour of lambs and unblemished goats, and be minded to ward off from us the pestilence."

---

<sup>3</sup> Line 63 was rejected by Zenodotus.

# HOMER

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ'  
ἀνέστη

Κάλχας<sup>1</sup> Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὃς ἤδη τά τ' ἔοντα τά τ' ἐσσόμενα πρό τ' ἔοντα, 70  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·<sup>2</sup>

“ὦ Ἀχιλεῦ, κέλεαί με, Δίφιλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὅμοσον  
ἧ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·

ἧ γὰρ οὔτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ.<sup>3</sup> 80  
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὃφρα τελέσῃ  
ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

“θαρσύσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶστα· 85  
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὧς τε σύ, Κάλ-  
χαν,

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει  
σμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπῃς, 90  
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν<sup>4</sup> εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσθησε καὶ ἠὔδα μάντις ἀμύμων·  
“οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,

<sup>1</sup> Κάλχας: μάντις Zenodotus.

<sup>2</sup> Line 73 was given by Zenodotus in the form,  
ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·



## THE ILIAD, I. 68-93

When he had thus spoken he sate him down, and among them uprose Calchas son of Thestor, far the best of diviners, who had knowledge of all things that were, and that were to be, and that had been before, and who had guided the ships of the Achaeans to Ilios by his soothsaying that Phoebus Apollo had bestowed upon him. He with good intent addressed their gathering, and spake among them: "Achilles, dear to Zeus, thou biddest me declare the wrath of Apollo, that smiteth afar. Therefore will I speak; but do thou take thought, and swear that verily of a ready heart thou wilt defend me with word and with might of hand; for methinks I shall make wroth a man who rules mightily over all the Argives, and whom the Achaeans obey. For mightier is a king, whenso he is wroth at a baser man. If so be he swallow down his wrath for the one day, yet thereafter he cherishes resentment in his heart till he bring all to pass. Consider thou, then, if thou wilt keep me safe."

Then in answer to him spake Achilles, swift of foot: "Take good heart, and speak out what oracle soe'er thou knowest, for by Apollo, dear to Zeus, to whom thou prayest, Calchas, and declarest oracles to the Danaans, no one, while I live and have sight on the earth, shall lay heavy hands on thee beside the hollow ships, no one of the whole host of the Danaans, not even if it be Agamemnon thou meanest, who now declares himself far the best of the Achaeans."

Then the blameless seer took heart, and spake, saying: "It is not then because of a vow that he

---

<sup>3</sup> Line 80 was rejected by Zenodotus.

<sup>4</sup> Ἀχαιῶν : ἐνὶ στρατῷ.

ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων  
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,<sup>1</sup> 95  
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἦδ' ἔτι δώσει·  
οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην  
ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν." 100

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ'  
ἀνέστη

ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.  
Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε 105  
" μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας·  
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.  
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,<sup>2</sup> 110  
οὔνεκ' ἐγὼ κούρης Χρυσσηΐδος ἀγλά' ἄποινα  
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέ-  
βουλα

κουριδίης ἀλόχου, ἐπεὶ οὗ ἔθέν ἐστι χερείων,  
οὐ δέμας οὐδέ φυήν, οὔτ' ἄρ' φρένας οὔτέ τι ἔργα. 115  
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ'  
ἄμεινον·

βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.<sup>3</sup>  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὅφρα μὴ οἶος  
Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·

<sup>1</sup> Lines 95 f. were rejected by Aristarchus.

<sup>2</sup> Line 110 was rejected by Aristarchus.

<sup>3</sup> Line 117 was rejected by Zenodotus.

blames us, nor a hecatomb, but because of the priest to whom Agamemnon did dishonour, and did not release his daughter nor accept the ransom. For this cause the god that smiteth afar has given woes, yea, and will give them, nor will he drive off from the Danaans the loathly pestilence, until we give back to her father the bright-eyed maiden, unbought, unransomed, and lead a sacred hecatomb to Chryse : then haply might we appease his wrath and persuade him."

When he had thus spoken he sate him down, and among them uprose the warrior, son of Atreus, wide-ruling Agamemnon, sore vexed ; and with rage was his black heart wholly filled, and his eyes were like blazing fire. To Calchas first of all he spake, and his look boded bane : " Prophet of evil, never yet hast thou spoken to me the thing that is good ; ever is evil dear to thy heart to prophesy, but a word of good hast thou never yet spoken, neither brought to pass. And now in the midst of the gathering of the Danaans thou utterest thy prophecies, and declarest that forsooth it is for this cause that the god that smiteth afar is bringing woes upon them, for that I would not accept the glorious ransom for the maid, the daughter of Chryses, seeing I am minded far rather to keep her in my home. For, know you, I prefer her before Clytemnestra, my wedded wife, since she is no whit inferior to her, either in form or in stature, or in mind, or anywise in handiwork. Yet, even so will I give her back, if that be better ; rather would I have the folk safe than perishing. But for me do ye make ready a prize forthwith, that I may not alone of the Argives be without a prize, since this were not even seemly ;

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται  
ἄλλη.” 120

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
“ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,  
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125  
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ  
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς  
δῶσι πόλιν Τροίην ἐϋτείχεον ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-  
μέμνων· 130

“ μὴ δὴ οὕτως, ἀγαθὸς περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,  
κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
ἦ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς<sup>1</sup>  
ῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;  
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος  
ἄξω ἑλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.<sup>2</sup>  
ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140  
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,  
ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον<sup>3</sup>  
βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος  
ἔστω,

ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς 145

<sup>1</sup> Lines 133 f. were rejected by Aristarchus.

<sup>2</sup> Line 139 was rejected by Aristarchus.

<sup>3</sup> Line 143 was rejected by Zenodotus.

## THE ILIAD, I. 120-145

for ye all see this, that my prize goes from me  
otherwise."

Then in answer to him spake goodly Achilles,  
swift of foot: "Most glorious son of Atreus, thou  
most covetous of all men, how shall the great-souled  
Achaeans give thee a prize? Naught do we know  
of wealth laid up in common store, but whatsoe'er  
we took by pillage from the cities hath been appor-  
tioned, and it were not meet to gather these things  
back from the folk. Nay, do thou give her up at  
the god's behest, and we Achaeans will recompense  
thee threefold and fourfold, if ever Zeus grant us  
to sack the well-walled city of Troy.<sup>1</sup>"

Then in answer to him spake lord Agamemnon:  
"Not on this wise, valiant though thou art, godlike  
Achilles, do thou seek to beguile me by thy wit;  
for thou shalt not outstrip me nor persuade.  
Wouldest thou, to the end that thou mayest thy-  
self keep thy prize, yet have me abide thus in want,  
seeing thou biddest me give her back? Nay, if  
the great-souled Achaeans give me a prize, suiting  
it to my mind that the recompense be equal!—but,  
if they give it not, then will I come myself and take  
thy prize or that of Aias, or that of Odysseus will I  
seize and bear away. Wroth will he be to whom-  
soever I shall come. Howbeit, of these things will  
we take thought hereafter; for this present let us  
launch a black ship into the bright sea, and therein  
gather a due tale of rowers, and place on board a  
hecatomb, and embark on it the fair-cheeked  
daughter of Chryses herself. And let one that is a  
counsellor take command, Aias haply, or Idomeneus,  
or goodly Odysseus, or thou, son of Peleus, of all

<sup>1</sup> Or, as Aristarchus, "a city of Troy-land."

ἤέ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

“ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον,  
πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150  
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;  
οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἴτιοί εἰσιν·  
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,  
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155  
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ  
οὐρεά τε σκιοέοντα θάλασσά τε ἠχήμεσα·  
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ  
χαίρης,

τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγί-  
ζεις.<sup>1</sup> 160

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
ὦ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν.  
οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
Τρώων ἐκπέρσωσ' ἐὺ ναιόμενον πτολίεθρον·

ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165  
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκη-  
ται,

σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω 170  
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγα-  
μέμνων·

## THE ILIAD, I. 146-172

men most dread, that thou mayest offer sacrifice and appease him that worketh afar."

Then with an angry glance from beneath his brows spake to him Achilles, swift of foot: "Ah me, thou clothed in shamelessness, thou of crafty mind, how shall any man of the Achaeans hearken to thy bidding with a ready heart either to go on a journey or to fight amain with warriors? I came not hither to fight by reason of the spearmen of Troy, seeing they are no whit at fault toward me. Never harried they in any wise my kine or my horses, nor ever in deep-soiled Phthia, nurse of men, did they lay waste the grain, for full many things lie between us—shadowy mountains and sounding sea. But thee, thou shameless one, did we follow hither, that thou mightest be glad, seeking to win recompense for Menelaus and for thee, thou dog-face, at the hands of the Trojans. This thou regardest not, nor takest thought thereof; and forsooth thou threatenest that thou wilt thyself take from me the prize wherefor I toiled much, and the sons of the Achaeans gave it me. Never have I prize like to thine, when the Achaeans sack a well-peopled citadel of the Trojans; nay, the brunt of tumultuous war do my hands bear, but if ever an apportionment cometh, thy prize is greater far, while I go to my ships with some small thing, yet mine own, when I am grown weary with fighting. Now will I go hence to Phthia, seeing it is better far to return home with my beaked ships, nor am I minded here in dishonour to draw thee thy fill of goods and wealth."

Then made answer the king of men, Agamemnon:

---

<sup>1</sup> Line 160 was rejected by Zenodotus.

“ φεῦγε μάλ’, εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ’  
ἐγὼ γε

λίσσομαι εἵνεκ’ ἐμεῖο μένειν· πάρ’ ἐμοί γε καὶ ἄλλοι  
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175

ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·  
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.<sup>1</sup>  
εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ’ ἔδωκεν.  
οἴκαδ’ ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι  
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω 180  
οὐδ’ ὄθομαι κοτέοντος. ἀπειλήσω δέ τοι ὦδε·  
ὥς ἔμ’ ἀφαιρεῖται Χρυσσηΐδα Φοῖβος Ἀπόλλων,  
τὴν μὲν ἐγὼ σὺν νηϊ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισι  
πέμψω, ἐγὼ δέ κ’ ἄγω Βρισηΐδα καλλιπάρηον  
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ’ ἐὺ εἰδῆς 185  
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δέ καὶ ἄλλος  
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.”

“Ὡς φάτο· Πηλεΐωνι δ’ ἄχος γένετ’, ἐν δέ οἱ ἦτορ  
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
ἦ ὃ γε φάσγανον ὃξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
τοὺς μὲν ἀναστήσειεν, ὃ δ’ Ἀτρεΐδην ἐναρίζοι,  
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.<sup>2</sup>  
ἦος ὃ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ’ ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ’ Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,<sup>3</sup> 195  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
στῇ δ’ ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα  
οἶω φαινομένη· τῶν δ’ ἄλλων οὐ τις ὄρατο.  
θάμβησεν δ’ Ἀχιλεὺς, μετὰ δ’ ἐτράπετ’, αὐτίκα  
δ’ ἔγνω

Παλλάδ’ Ἀθηναίην· δεινῶ δέ οἱ ὅσσε φάανθεν· 200

<sup>1</sup> Line 177 (=v. 891) was rejected by Aristarchus.

<sup>2</sup> Line 192 was rejected by Aristarchus.



“ Yea, flee, if thy heart bids thee ; I beg thee not to remain for my sake. With me are others that will do me honour, and above all Zeus, the lord of counsel. Most hateful to me art thou of the kings, nurtured of Zeus, for ever is strife dear to thee and wars and fightings. Though thou be very valiant, a god, I ween, gave thee this. Get thee home with thy ships and thy men, and lord it over thy Myrmidons ; for thee I care not, neither reckon of thy wrath. And this shall be my threat to thee : seeing that Phoebus Apollo taketh from me the daughter of Chryses, her with a ship of mine and men of mine will I send back, but I will myself come to thy hut and take the fair-cheeked Briseïs, that prize of thine ; that thou mayest know full well how far mightier am I than thou, and another too may shrink from declaring himself my peer and likening himself to me to my face.”

So he spake, and grief came upon the son of Peleus, and within his shaggy breast his heart was divided in counsel, whether he should draw his sharp sword from beside his thigh, and break up the gathering, and himself slay the son of Atreus, or should stay his wrath and curb his spirit. While he pondered thus in mind and heart, and was drawing from its sheath his great sword, Athene came from heaven, sent forth of the goddess, white-armed Hera, for in her heart she loved them both alike and had care of them. She took her stand behind him, and caught the son of Peleus by his golden hair, making herself to be seen of him alone, and of the rest no man beheld her. And Achilles was seized with wonder, and turned him about, and forthwith knew Pallas Athene ; and terribly did her eyes flash. Then he

---

<sup>3</sup> Lines 195 f. (= 208 f.) were rejected by Aristarchus.

και μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “τίπτ’ αὐτ’, αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἦ ἵνα ὕβριν ἴδῃς Ἀγαμέμνονος Ἀτρεΐδαο;  
 ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁῖω.  
 ἦς ὑπεροπλήσι τάχ’ ἂν ποτε θυμὸν ὀλέσση.”

205

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἴ κε πίθῃαι,  
 οὐρανόθεν· πρὸ δέ μ’ ἦκε θεὰ λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 ἀλλ’ ἄγε λῆγ’ ἐρίδος, μηδὲ ξίφος ἔλκεο χειρί·  
 ἀλλ’ ἦ τοι ἔπessin μὲν ὀνειδίσον ὥς ἔσεται περ·  
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται.  
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἵνεκα τῆσδε· σὺ δ’ ἴσχεο, πείθεο δ’ ἡμῖν.”

210

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς  
 Ἀχιλλεύς·

215

“χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι  
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.”

Ἥ καὶ ἐπ’ ἀργυρῇ κώπῃσχέθε χεῖρα βαρεῖαν,<sup>1</sup>  
 ἄψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε  
 μύθῳ Ἀθηναίης· ἦ δ’ Οὐλυμπόνδε βεβήκει  
 δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Πηλεΐδης δ’ ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν  
 Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·  
 “οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλά-  
 φοιο,<sup>2</sup>

225

<sup>1</sup> In the place of lines 219 f. Zenodotus gave,

ὥς εἰπὼν πάλιν ὥσε μέγα ξίφος οὐδ’ ἀπίθησε .

<sup>2</sup> Lines 225–233 were rejected by Zenodotus.

<sup>1</sup> In other words, “Cast in his teeth what the issue will be.”

spake to her with winged words, and said : " Why now art thou come again, daughter of Zeus, who beareth the aegis ? Was it that thou mightest see the insolence of Agamemnon, son of Atreus ? Nay, I will tell thee, and methinks this shall verily be brought to pass : through his own overweening pride shall he presently lose his life."

Then the goddess, flashing-eyed Athene, answered him : " To stay thine anger, if so be thou wilt hearken, did I come from heaven, and the goddess, white-armed Hera, sent me forth, for in her heart she loves you both alike, and hath care of you. Nay, come, cease from strife, and let not thy hand draw the sword. With words indeed do thou taunt him, even as it shall be<sup>1</sup>; for thus will I speak, and verily this thing shall be brought to pass : hereafter shall glorious gifts thrice as many be brought to thee by reason of this despite. Refrain thou, therefore, and hearken unto us."

Then in answer to her spake Achilles, swift of foot : " Needs must a man, goddess, observe the words of you twain, how wroth soever he be at heart, for so is it better. Whoso obeys the gods, to him do they gladly give ear."

He spake, and stayed his heavy hand on the silver hilt, and back into its sheath thrust the great sword, and disobeyed not the word of Athene ; but she was forthwith gone to Olympus to the palace of Zeus, who beareth the aegis, to join the company of the other gods.

But the son of Peleus again addressed with violent words the son of Atreus, and in no wise ceased from his wrath : " Thou heavy with wine, thou with the front of a dog but the heart of a deer, never hast

οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι  
οὔτε λόχονδ' ἶναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἴδεται εἶναι.  
ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπη· 230  
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
ἄλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ  
ὄζους

φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
οὐδ' ἀναθληθήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλειψε  
φύλλα τε καὶ φλοιόν, νῦν αὐτέ μιν νῖες Ἀχαιῶν  
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῖας Ἀχαιῶν 240  
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδρο-  
φόνιοι

θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις  
χωόμενος ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας·"  
Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·  
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ρέειν αὐδῇ.  
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο  
20

thou had courage to arm thee for battle with thy folk, or go forth to an ambush with the chiefs of the Achaeans. That seemeth to thee even as death. In sooth it is better far throughout the wide camp of the Achaeans to take for thyself the prize of him whosoever speaketh contrary to thee. Folk-devouring king, seeing thou rulest over men of naught; else, son of Atreus, wouldest thou now work insolence for the last time. But I will declare my word to thee, and will swear thereto a mighty oath: verily by this staff, that shall no more put forth leaves or shoots since at the first it left its stump among the mountains, neither shall it again grow green, for that the bronze hath stripped it of leaves and bark, and now the sons of the Achaeans that give judgment bear it in their hands, even they that guard the dooms by ordinance of Zeus; and this shall be for thee a mighty oath:—verily shall a longing for Achilles some day come upon the sons of the Achaeans one and all, and in that day shalt thou in no wise be able to help them for all thy grief, when many shall fall in death before man-slaying Hector. But thou shalt gnaw thy heart within thee in wrath that thou didst honour no whit the best of the Achaeans.”

So spake the son of Peleus, and down to the earth he dashed the staff studded with golden nails, and himself sate him down; while over against him the son of Atreus continued to vent his wrath. Then among them uprose Nestor, sweet of speech, the clear-voiced orator of the men of Pylos, he from whose tongue flowed speech sweeter than honey. Two generations of mortal men had he ere now seen pass away, who of old had been born and reared with

ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασεν.  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·  
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες 25  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,  
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ’ ἐστὲ μάχε-  
 σθαι.

ἀλλὰ πίθεσθ’· ἄμφω δὲ νεωτέρῳ ἐστὸν ἐμεῖο.  
 ἦδη γάρ ποτ’ ἐγὼ καὶ ἀρείοσιν ἦέ περ ὑμῖν<sup>1</sup>  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ’ οἳ γ’ ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ’ Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον,  
 Θησέα τ’ Αἰγεῖδην, ἐπιείκελον ἀθανάτοισιν.<sup>2</sup> 26  
 κάρτιστοι δὲ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί.  
 καὶ μαχόμεν κατ’ ἐμ’ αὐτὸν ἐγὼ· κείνοισι δ’ ἂν οὐ  
 τις

τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·  
 καὶ μὲν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ’ ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 27  
 ἀλλ’ ἔα, ὥς οἳ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·  
 μήτε σύ, Πηλεΐδῃ, ἔθελ’ ἐριζέμεναι βασιλῆϊ

<sup>1</sup> ὑμῖν : ἡμῖν Aristarchus.

<sup>2</sup> Line 265 (= Hesiod, *Scut.* 182) is omitted in most mss.

<sup>1</sup> The phrase suggests that Nestor fought independently  
 22

him in sacred Pylos, and he was king among the third. He with good intent addressed their gathering and spake among them: "Fie upon you! In good sooth is great grief come upon the land of Achaea. Priam verily would rejoice and the sons of Priam, and the rest of the Trojans would be right glad at heart were they to hear all this tale of the strife of you twain who are chiefest of all the Danaans in counsel and chiefest in war. Nay, hearken unto me; ye are both younger than I. Ere now have I consorted with warriors that were better men than ye, and never did they set me at naught. Such warriors have I never since seen, nor shall see, as Peirithous was and Dryas, shepherd of the host, and Caeneus and Exadius and godlike Polyphemus, and Theseus, son of Aegeus, peer of the immortals. Mightiest were these of all men reared upon the earth; mightiest were they, and with the mightiest did they fight, even with the centaurs that had their lairs among the mountains, and in terrible wise did they destroy them. With these men I had fellowship, when I had come from Pylos, from afar from a distant land; for of themselves they called me. And in fight I took my part as mine own man<sup>1</sup>; but with them could no man fight of all mortals that now are upon the earth. Aye, and they hearkened to my counsel, and gave ear to my words. Even so do ye also hearken, for to hearken is better. Neither do thou, mighty though thou art, seek to take from him the girl, but let her be, even as at the first the sons of the Achaeans gave him her as a prize; nor do thou, son of Peleus, be minded to strive with any of the Lapiths, but it may mean no more than that he took part in battle as a *πρόμαχος*, or individual combatant.

ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 286  
 ἄλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-  
 μένων·

288

“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀΐω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες,  
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;”

290

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·

“ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἴπῃς.

292

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε  
 σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι ὀΐω.<sup>1</sup>

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.<sup>2</sup>  
 τῶν δ' ἄλλων ἃ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.”

Ὡς τῷ γ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν

<sup>1</sup> Line 296 was rejected by Aristarchus.

<sup>2</sup> ἐπεὶ μ' ἀφέλεσθέ γε δόντες: ἐπεὶ ῥ' ἐθέλεις ἀφελέσθαι Zenodotus.

<sup>1</sup> The form προθέουσιν is anomalous, if connexion with



a king, might against might, for it is no common honour that is the portion of a sceptred king to whom Zeus giveth glory. Though thou be valiant, and a goddess mother bare thee, yet he is the mightier, seeing he is king over more. Son of Atreus, do thou check thy rage; nay, even I beg thee to let go thine anger against Achilles, who is for all the Achaeans a mighty bulwark of evil war."

Then in answer to him spake lord Agamemnon: "Yea, verily, old sire, all this hast thou spoken according to right. But this man is minded to be above all others; over all is he minded to hold sway and be king among all, and to all give orders; wherein there is one, methinks, that will not obey him. If the gods that are for ever made him a warrior, do they therefore set him on<sup>1</sup> to utter revilings?"

Then goodly Achilles brake in upon him, and said: "Aye, for I should bear the name of coward and man of naught, if I am to yield to thee in every matter, howsoe'er thou bid. On others lay thou these commands, but give no orders to me, for methinks I shall obey thee no more. And another thing will I tell thee, and do thou lay it to heart: by might of hand will I strive for the girl's sake neither with thee nor with any other, seeing ye do but take away what ye gave. But of all else that is mine by my swift black ship shalt thou take or bear away naught in my despite. Nay, come, make trial, that these too may know: forthwith shall thy dark blood flow forth about my spear."

So when the twain had made an end of contending

*τίθημι* be assumed. Aristarchus took *ὀνειδέα* as subject (so Ameis and Monro), in which case we must render, "Do his revilings dash forward for utterance?"

ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας  
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
ἐν δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην  
βῆσε θεῶ, ἀνὰ δὲ Χρῡσηΐδα καλλιπάρηον 310  
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,  
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·  
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματα βάλλον,  
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315  
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·  
κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

“Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-  
μέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ,  
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

“ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἐλθὼν σύν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

“Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.  
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ  
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα

<sup>1</sup> Others render “unvintaged” or “unharvested” (τρυγάω), but it seems better to connect the word with the root τρυ-, “rub,” “wear out.”

with violent words, they rose, and broke up the gathering beside the ships of the Achaeans. The son of Peleus went his way to his huts and his shapely ships together with the son of Menoetius, and with his men; but the son of Atreus let launch a swift ship on the sea, and chose therefor twenty rowers, and drave on board a hecatomb for the god, and brought the fair-cheeked daughter of Chryses and set her in the ship; and Odysseus of many wiles went on board to take command.

So these embarked and sailed over the watery ways; but the son of Atreus bade the host purify itself. And they purified themselves, and cast the defilement into the sea, and offered to Apollo acceptable hecatombs of bulls and goats by the shore of the unresting<sup>1</sup> sea; and the savour thereof went up to heaven, eddying amid the smoke.

Thus were they busied throughout the camp; howbeit Agamemnon ceased not from the strife wherewith he had at the first threatened Achilles, but called to Talthybius and Eurybates, who were his heralds and ready squires, saying: "Go ye to the hut of Achilles, Peleus' son, and take by the hand the fair-cheeked Briseïs, and lead her hither; and if he give her not, I will myself go with a larger company and take her; that will be even the worse for him."

So saying, he sent them forth, and laid upon them a stern command. Unwilling went the two along the shore of the unresting sea, and came to the huts and the ships of the Myrmidons. Him they found sitting beside his hut and his black ship; nor was Achilles glad at sight of them. And the twain, seized with dread, and in awe of the king, stood,

στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν  
 ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγα-  
 μένων,

335

ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην  
 καὶ σφωῖν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε  
 χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι  
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοίῃσι φρεσὶ θύει,  
 οἷδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέοιντο Ἀχαιοί.”

340

“Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἐταίρῳ  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.  
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλ-  
 λεὺς

345

δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,  
 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα<sup>1</sup> πόντον·  
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς.<sup>2</sup>  
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·  
 ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

355

<sup>1</sup> ἐπὶ οἶνοπα : ἐπ' ἀπείρονα Aristarchus.

<sup>2</sup> ὀρεγνύς : ἀναπτὰς Zenodotus.

and spake no word to him, nor made question ; but he knew in his heart, and spake, saying : " Hail, heralds, messengers of Zeus and men, draw near. It is not ye that are guilty in my sight, but Agamemnon, who sent you forth for the sake of the girl, Briseïs. Yet come, Patroclus, sprung from Zeus, bring forth the girl, and give her to them to lead away. Howbeit, let these twain themselves be witnesses before the blessed gods and mortal men, aye, and before him, that ruthless king, if so be hereafter there shall be need of me to ward off shameful ruin from the host. In good sooth he rageth with baneful mind, and knoweth not at all to look at once before and after, that so his Achaeans might wage war in safety beside their ships."

So spake he, and Patroclus gave ear to his dear comrade, and led forth from the hut the fair-cheeked Briseïs, and gave her to them to lead away. So the twain went back beside the ships of the Achaeans, and with them, all unwilling, went the woman. But Achilles forthwith burst into tears, and withdrew apart from his comrades, and sate him down on the shore of the grey sea, looking forth over the wine-dark deep ; and earnestly did he pray to his dear mother with hands outstretched : " My mother, seeing thou didst bear me, though to so brief a span of life, honour surely ought the Olympian to have given into my hands, even Zeus that thundereth on high ; but now hath he honoured me, no not a whit. Yea verily, the son of Atreus, wide-ruling Agamemnon hath done me dishonour ; for he hath taken away and holdeth my prize through his own arrogant act."

Ὡς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια  
μήτηρ

ἡμένῃ ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι·  
καρπαλίμως δ' ἀνέδνυ πολίῃς ἄλὸς ἡὔτ' ὁμίχλη,  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
“ τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
ἔξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

“ οἶσθα. τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω; 365  
ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370  
ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,<sup>1</sup>  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.  
χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλ-  
λων 380

εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοὶ

<sup>1</sup> Lines 372-379 (=12-16, 22-25) were rejected by Aristarchus.

## THE ILIAD, I. 357-382

So he spake, weeping, and his queenly mother heard him, as she sat in the depths of the sea beside the old man, her father. And speedily she came forth from the grey sea like a mist, and sate her down before his face, as he wept ; and she stroked him with her hand, and spake to him, and called him by name : “ My child, why weepest thou ? What sorrow hath come upon thy heart ? Speak out ; hide it not in thy mind, that we both may know.”

Then with heavy moaning spake to her Achilles, swift of foot : “ Thou knowest. Why, in truth, should I tell the tale to thee who knowest all ? We went forth to Thebe, the sacred city of Eëtion, and laid it waste, and brought hither all the spoil. This the sons of the Achaeans divided aright among themselves, but for the son of Atreus they chose out the fair-cheeked daughter of Chryses. Howbeit, Chryses, priest of Apollo, that smiteth afar, came to the swift ships of the brazen-coated Achaeans, to win freedom for his daughter, and he brought ransom past counting, bearing in his hands the fillets of Apollo, that smiteth afar, on a staff of gold, and he made prayer to all the Achaeans, but most of all to the two sons of Atreus, the marshallers of the host. Then all the rest of the Achaeans shouted assent, bidding reverence the priest and accept the glorious ransom ; yet the thing pleased not the heart of Agamemnon, son of Atreus, but he sent him away harshly, and laid upon him a stern command. So the old man went back again in wrath ; and Apollo heard his prayer, for he was very dear to him, and sent against the Argives an evil shaft. Then the folk began to die thick and fast, and the

# HOMER

θνηῆσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο  
πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ  
μάντις

εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.  
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς  
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·

τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ  
εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐοῖο<sup>1</sup>  
ἐλθοῦς· Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δή τι  
ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργω. 395

πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἤκουσα<sup>2</sup>  
εὐχομένης, ὅτ' ἔφησθα κελαινεφεῖ Κρονίωνι

οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,

Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.<sup>3</sup> 400

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
ὧχ' ἐκατόγχειρον καλέσας· εἰς μακρὸν Ὀλυμπον,  
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
Αἰγαίων· ὃ γὰρ αὖτε βίη οὐ πατρὸς ἀμείνων·

ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405

τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.  
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,

<sup>1</sup> ἐοῖο : ἐῆος.

<sup>2</sup> Lines 396-406 were rejected by Zenodotus.

<sup>3</sup> Παλλὰς Ἀθήνη : Φοῖβος Ἀπόλλων Zenodotus.



shafts of the god ranged everywhere throughout the wide camp of the Achaeans. Howbeit to us the prophet with sure knowledge declared the oracles of the god that smiteth afar. Forthwith, then, I, the first, bade propitiate the god, but thereafter wrath laid hold of the son of Atreus, and straightway he arose and spoke a threatening word, that hath now been brought to pass. For the bright-eyed Achaeans are taking the maiden in a swift ship to Chryse, and are bearing gifts to the god; while that other have heralds but now taken from my hut and led away, even the daughter of Briseus, whom the sons of the Achaeans gave me. But, if so be thou hast power, guard thou thine own son; hie thee to Olympus and make prayer to Zeus, if ever thou hast made glad his heart by word or deed. Full often have I heard thee glorying in the halls of my father, and declaring that thou alone among the immortals didst ward off shameful ruin from the son of Cronos, lord of the dark clouds, on the day when the other Olympians were fain to put him in bonds, even Hera and Poseidon and Pallas Athene. But thou camest, goddess, and didst loose him from his bonds, when thou hadst with speed called to high Olympus him of the hundred hands, whom the gods call Briareus, but all men Aegaeon; for he is mightier than his father.<sup>1</sup> He sate him down by the side of the son of Cronos, exulting in his glory, and the blessed gods were seized with fear of him, and bound not Zeus. This do thou now bring to his remembrance, and sit thee by his side, and clasp his knees, in hope that he may haply be minded to succour the Trojans, and for

<sup>1</sup> His father was Poseidon.

τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι  
 Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."  
 Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ  
 χέουσα·  
 "ὦ μοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οὔζυρός περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο.<sup>1</sup>  
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονάσομαι καὶ μιν πείσεσθαι οἴω."  
 Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,  
 τήν ρα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430  
 ἐς Χρύσην ἵκανε νῆα γαυρὴν ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς<sup>2</sup> ἵκοντο,  
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,  
 ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες

<sup>1</sup> ἔποντο: ἔπονται Aristarchus.

<sup>2</sup> ἐντὸς: ἐγγὺς Aristarchus.

those others, the Achaeans, to pen them in among the sterns of their ships and around the sea as they are slain, to the end that they may all have profit of their king, and that the son of Atreus, wide-ruling Agamemnon may know his blindness in that he honoured no whit the best of the Achaeans."

Then Thetis made answer to him, shedding tears the while : " Ah me, my child, why did I rear thee, cursed in my child-bearing ? Would that it had been thy lot to abide by thy ships without tears and without grief, seeing thy span of life is brief and endureth no long time ; but now art thou doomed to a speedy death and withal art compassed with sorrow above all men ; therefore to an evil fate did I bear thee in our halls. Yet to tell this thy saying to Zeus who hurleth the thunderbolt will I myself go to snowy Olympus, in hope that he may hearken. But do thou tarry by thy swift, sea-faring ships, and continue thy wrath against the Achaeans, and refrain thee utterly from battle ; for Zeus went yesterday to Oceanus, to the blameless Ethiopians for a feast, and all the gods followed with him ; howbeit on the twelfth day he will come back again to Olympus, and then will I go to the house of Zeus with threshold of bronze, and will clasp his knees in prayer, and methinks I shall win him."

So saying, she went her way and left him where he was, wroth at heart for the fair-girdled woman's sake, whom they had taken from him by force in his despite ; and meanwhile Odysseus came to Chryse bringing the holy hecatomb. When they were now got within the deep harbour, they furled the sail, and stowed it in the black ship, and the mast they lowered by the forestays and brought it to the

καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.  
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσ-  
 σεὺς

440

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·  
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-  
 μέμνων

παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,<sup>1</sup>  
 ὃς νῦν Ἀργεῖοισι πολύστονα κῆδε' ἐφῆκεν.”

445

“Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων<sup>2</sup>  
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ ἱερὴν<sup>3</sup> ἐκατόμβην  
 ἔξεῖς ἔστησαν εὐδμητον περὶ βωμόν,  
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450

“κλυθὶ μεν, ἀργυρότοξ", ὃς Χρῦσιν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην Τενέδοιό τε Ἰφι ἀνάσσεις·

ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

455

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλ-  
 λων.

αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

<sup>1</sup> Line 444 was rejected by Aristarchus.

<sup>2</sup> For lines 446 f. Zenodotus read,

ὥς εἰπὼν (εἶπεν ?) τοὶ δ' ὦκα θεῷ ἱερὴν ἐκατόμβην

<sup>3</sup> ἱερὴν : κλειτήν.

crutch with speed, and rowed her with oars to the place of anchorage. Then they cast out the mooring-stones and made fast the stern cables, and themselves went forth upon the shore of the sea. Forth they brought the hecatomb for Apollo, that smiteth afar, and forth stepped also the daughter of Chryses from the sea-faring ship. Her then did Odysseus of many wiles lead to the altar, and place in the arms of her dear father, saying unto him: "Chryses, Agamemnon, king of men, sent me forth to bring to thee thy daughter, and to offer to Phoebus a holy hecatomb on the Danaans' behalf, that therewith we may propitiate the king, who hath now brought upon the Argives woes and lamentation."

So saying he placed her in his arms, and he joyfully took his dear child; but they made haste to set in array for the god the holy hecatomb around the well-built altar, and thereafter they washed their hands, and took up the barley grains. Then Chryses lifted up his hands, and prayed aloud for them: "Hear me, thou of the silver bow, who dost stand over Chryse and holy Cilla, and dost rule mightily over Tenedos. Even as aforetime thou didst hear me when I prayed—to me thou didst do honour, and didst mightily smite the host of the Achaeans—even so now do thou fulfil me this my desire: ward thou off now from the Danaans the loathly pestilence."

So he spake in prayer, and Phoebus Apollo heard him. Then, when they had prayed, and had sprinkled the barley grains, they first drew back the victims' heads, and cut their throats, and flayed

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.  
 καίῃ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,  
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.<sup>1</sup>  
 Ἥμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 475  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός·  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν  
 Ἀχαιῶν·  
 τοῖσιν δ' ἴκμενον οὔρον ἴει ἐκάεργος Ἀπόλλων·  
 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν, 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 στεῖρῃ πορφύρεόν μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.

<sup>1</sup> Line 474 was rejected by Aristarchus.

them, and cut out the thighs and covered them with a double layer of fat, and laid raw flesh thereon. And the old man burned them on billets of wood, and made libation over them of flaming wine; and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted of the inner parts, they cut up the rest and spitted it, and roasted it carefully, and drew all off the spits. Then, when they had ceased from their labour and had made ready the meal, they feasted, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, the youths filled the bowls brim full of drink and served out to all, first pouring drops for libation into the cups. So the whole day long they sought to appease the god with song, singing the beautiful pæan, the sons of the Achæans, hymning the god that worketh afar; and his heart was glad, as he heard.

But when the sun set and darkness came on, they laid them down to rest by the stern cables of the ship, and as soon as early Dawn appeared, the rosy-fingered, then they set sail for the wide camp of the Achæans. And Apollo, that worketh afar, sent them a favouring wind, and they set up the mast and spread the white sail. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship, as she went, and she sped over the wave, accomplishing her way. But when they were come to the wide camp of the Achæans, they drew the black ship up on the shore, high upon the sands, and set in line the long props beneath, and themselves scattered among the huts and ships.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι<sup>1</sup>  
 διογενὴς Πηληϊῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες  
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ'  
 ἐφετμέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·  
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505  
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγα-  
 μέμνων

ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ  
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ.” 510

Ὡς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα  
 Ζεὺς,

ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὥς ἤψατο γούνων,  
 ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῆς·

<sup>1</sup> Lines 488-492 were rejected by Zenodotus.



But he in his wrath abode beside his swift-faring ships, the heaven-sprung son of Peleus, Achilles, swift of foot. Never did he go forth unto the place of gathering, where men win glory, nor ever unto war, but made his own heart to waste, as he tarried where he was ; and he longed for the war-cry and the battle.

Now when the twelfth morn thereafter was come, then unto Olympus fared the gods that are for ever, all in one company, and Zeus led the way. And Thetis forgot not the behest of her son, but uprose from the wave of the sea, and at early morn mounted up to great heaven and Olympus. There she found the son of Cronos, whose voice is borne afar, as he sat apart from the rest upon the topmost peak of many-ridged Olympus. So she sate her down before him, and laid hold of his knees with her left hand, while with her right she clasped him beneath the chin, and she spake in prayer to king Zeus, son of Cronos : " Father Zeus, if ever amid the immortals I gave thee aid by word or deed, fulfil thou me this prayer : do honour to my son, who is doomed to a speedy death beyond all men beside ; yet now hath Agamemnon, king of men, put dishonour upon him, for he has taken and keepeth his prize by his own arrogant act. But do thou show him honour, Olympian Zeus, lord of counsel ; for thus long do thou give might to the Trojans, even until the Achaeans do honour to my son, and magnify him with recompense."

So said she ; howbeit Zeus, the cloud-gatherer, spake no word to her, but sat long time in silence. Yet Thetis, even as she had clasped his knees, so held to him, clinging close, and questioned him again

“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἣ ἀπόειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ’ εὖ εἰδέω 515  
ὕσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα  
Ζεὺς·

“ἦ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις  
Ἥρῃ, ὅτ’ ἄν μ’ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.  
ἦ δὲ καὶ αὐτως μ’ αἰεὶ ἐν ἀθανάτοισι θεοῖσι 520  
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι<sup>1</sup> νοήσῃ  
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃ·  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525  
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν  
οὐδ’ ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανεύσω.”

Ἥ καὶ κυανέῃσιν ἐπ’ ὄφρ’ ὤσει νεῦσε Κρονίων·  
ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλύμπου. 530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἣ μὲν ἔπειτα  
εἰς ἅλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,  
Ζεὺς δὲ εὖν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν  
ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μεῖναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσταν ἅπαντες. 535  
ὥς ὃ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ  
ἠγνοίησεν ἰδοῦσ’ ὅτι οἱ συμφράσσατο βουλὰς  
ἀργυρόπεζα Ὠέτις, θυγάτηρ Ἀλίοιο γέροντος.  
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

<sup>1</sup> τι Aristarchus: σε mss.

## THE ILIAD, I. 514-539

a second time : " Promise me now this thing in very sooth and bow thine head thereto, or else deny me, for there is naught to make thee afraid ; that I may know full well how far I among all the gods am honoured the least."

Then, greatly troubled, Zeus, the cloud-gatherer spake to her : " Verily here will be sorry work, seeing thou wilt set me on to engage in strife with Hera, whenso she shall anger me with taunting words. Even now is she wont ever to upbraid me among the immortal gods, and to declare that I give aid to the Trojans in battle. But do thou for this present depart again, lest Hera mark aught ; and I will take thought for these things to bring all to pass. Nay, come, I will bow my head to thee, that thou mayest be certain, for this from me is the surest token among the immortals ; no word of mine may be recalled, nor is false, nor unfulfilled, whereto I bow my head."

The son of Cronos spake, and bowed his dark brow in assent, and the ambrosial locks waved from the king's immortal head ; and he made great Olympus to quake.

When the twain had taken counsel together on this wise, they parted ; she leapt straightway into the deep sea from gleaming Olympus, and Zeus went to his own palace. All the gods together rose from their seats before the face of their father ; neither did any dare to await his coming, but they all rose up before him. So he sate him down there upon his throne ; but Hera saw, and failed not to mark how that silver-footed Thetis, daughter of the old man of the sea, had taken counsel with him. Forthwith then she spake to Zeus, son of Cronos, with

“ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο  
βουλάς; 540

αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ’ ἡμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·

“ Ὅρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ·  
ἀλλ’ ὃν μὲν κ’ ἐπικεκῆς ἀκουέμεν, οὗ τις ἔπειτα  
οὔτε θεῶν πρότερος τόν γ’ εἴσεται οὔτ’ ἀνθρώπων·  
ὃν δέ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

Τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ὅρη·

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;  
καὶ λίην σε πάρος γ’ οὔτ’ εἶρομαι οὔτε μεταλλῶ,  
ἀλλὰ μάλ’ εὐκηλος τὰ φράζειαι ἄσσα θέλησθα.  
νῦν δ’ αἰνῶς δεῖδοικα κατὰ φρένα μὴ σε παρείπῃ 555  
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·  
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·  
τῇ σ’ οἴω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα  
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα  
Ζεὺς· 560

“ δαιμονίη, αἰεὶ μὲν οὔτεαι, οὐδέ σε λήθω·  
πρῆξαι δ’ ἔμπης οὗ τι δυνήσεαι, ἀλλ’ ἀπὸ θυμοῦ  
μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.  
εἰ δ’ οὕτω τοῦτ’ ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

<sup>1</sup> The word δαιμόνιος properly means “under the influence of a δαίμων.” It is used in the vocative in cases where the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.

mocking words : " Who of the gods, thou crafty one, hath now again taken counsel with thee ? Ever is it thy good pleasure to hold aloof from me, and to give judgments which thou hast pondered in secret, nor hast thou ever brought thyself with a ready heart to declare unto me the matter which thou dost purpose."

Then made answer to her the father of men and gods : " Hera, think not that thou shalt know all my words : hard will they prove for thee, my wife though thou art. Nay, whatso it is fitting thou shouldest hear, this none other shall know before thee, whether of gods or men ; but what I am minded to purpose apart from the gods, of all this do thou not in any wise make question, nor ask thereof."

Then made answer to him the ox-eyed, queenly Hera : " Most dread son of Cronos, what a word hast thou said ! Yea, verily, of old have I not been wont to ask thee nor make question, but at thine ease thou devisest all things whatsoever thou wilt. But now I have wondrous dread at heart, lest silver-footed Thetis, daughter of the old man of the sea, have beguiled thee ; for at early dawn she sat by thee and clasped thy knees. To her, methinks, thou didst bow thine head in sure token that thou wilt honour Achilles, and bring many to death beside the ships of the Achaeans."

Then in answer to her spake Zeus, the cloud-gatherer : " Strange queen,<sup>1</sup> ever art thou imagining, and I escape thee not ; yet shalt thou in no wise have power to accomplish aught, but shalt be the further from my heart ; and that shall be even the worse for thee. If this thing is as thou sayest, then must it be my good pleasure. Nay, sit thee down

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 563  
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ  
ἄσسون ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

"Ὡς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,  
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ· 570  
ὄχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες·

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·

"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,  
εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,  
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575  
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὄφρα μὴ αὐτε  
νικεῖησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐξῃ.

εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580  
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.  
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' ἱλαος Ὀλύμπιος ἔσσεται ἡμῖν."

"Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585

"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλῃν περ εὐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι  
θεινομένην, τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ  
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590  
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ,  
πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι

in silence, and hearken to my word, lest all the gods that are in Olympus avail thee not against my drawing near, whenso I put forth upon thee my irresistible hands."

He spake, and ox-eyed, queenly Hera was seized with fear, and sate her down in silence, curbing her heart. Then troubled were the gods of heaven throughout the palace of Zeus, and among them Hephaestus, the famed craftsman, was first to speak, doing pleasure to his dear mother, white-armed Hera: "Verily, here will be sorry work, that is no more to be borne, if ye twain are to wrangle thus for mortals' sakes, and set the gods in tumult; neither will there any wise be joy in the goodly feast, seeing worsè things prevail. And I give counsel to my mother, wise though she be herself, to do pleasure to our dear father Zeus, that the father upbraid her not again, and bring confusion upon our feast. What and if the Olympian, the lord of the lightning, be minded to dash us from our seats! for he is mightiest far. Nay, bespeak thou him with gentle words; so shall the Olympian forthwith be gracious unto us."

So saying, he sprang up and placed in his dear mother's hand the double cup, and spake to her: "Be of good cheer, my mother, and endure for all thy grief, lest, dear as thou art to me, mine eyes behold thee smitten, and then I shall in no wise be able to succour thee for all my sorrow; for a hard foe is the Olympian to meet in strife. Yea, on a time ere this, when I was fain to save thee, he caught me by the foot and hurled me from the heavenly threshold; the whole day long was I borne headlong, and at set of sun I fell in Lemnos, and

κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα·”

“Ὡς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

“Ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἥελιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυῖεις  
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι·  
Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,  
ἐνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610  
ἐνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.



## THE ILIAD, I. 593-611

but little life was in me. There did the Sintian folk make haste to tend me for my fall."

So spake he, and the goddess, white-armed Hera, smiled, and smiling took in her hand the cup from her son. Then he poured wine for all the other gods from left to right, drawing forth sweet nectar from the bowl. And laughter unquenchable arose among the blessed gods, as they saw Hephaestus puffing through the palace.

Thus the whole day long till set of sun they feasted, nor did their heart lack aught of the equal feast, nor of the beauteous lyre, that Apollo held, nor yet of the Muses, that sang, replying one to the other with sweet voices.

But when the bright light of the sun was set, they went each to his own house to take their rest, where for each one a palace had been builded with cunning skill by the famed Hephaestus, the god of the two strong arms; and Zeus, the Olympian, lord of the lightning, went to his couch, where of old he was wont to take his rest, when sweet sleep came upon him. There went he up and slept, and beside him lay Hera of the golden throne.

## ΙΛΙΑΔΟΣ Β

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος<sup>1</sup> ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς Ἀχιλῆα  
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “βάσκ' ἴθι, οὔτε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·  
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν ὥς ἐπιτέλλω. 10  
 θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 “Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται.” 15  
 “Ὡς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον  
 ἄκουσε·  
 καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν,  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ  
 κίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στη δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὶ εἰοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·

<sup>1</sup> For νήδυμος = ἡδύς see the note on *Odyssey* iv. 793.

## BOOK II

Now all the other gods and men, lords of chariots, slumbered the whole night through, but Zeus was not holden of sweet sleep, for he was pondering in his heart how he might do honour to Achilles and lay many low beside the ships of the Achaeans. And this plan seemed to his mind the best, to send to Agamemnon, son of Atreus, a baneful dream. So he spake, and addressed him with winged words: "Up, go, thou baneful Dream, unto the swift ships of the Achaeans, and when thou art come to the hut of Agamemnon, son of Atreus, tell him all my word truly, even as I charge thee. Bid him arm the long-haired Achaeans with all speed, since now he may take the broad-wayed city of the Trojans. For the immortals, that have homes upon Olympus, are no longer divided in counsel, since Hera hath bent the minds of all by her supplication, and over the Trojans hang woes."

So spake he, and the Dream went his way, when he had heard this saying. Forthwith he came to the swift ships of the Achaeans, and went his way to Agamemnon, son of Atreus, and found him sleeping in his hut, and over him was shed ambrosial slumber. So he took his stand above his head, in the likeness of the son of Neleus, even Nestor, whom above all the elders Agamemnon held in honour;

τῷ μιν εἰσάμενος προσεφώνεε θεῖος<sup>1</sup> ὄνειρος·  
 “εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλε. 25  
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἡδ’ ἐλεαίρει.<sup>2</sup>  
 θωρήξαι σε κέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν  
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 αἰρεῖίτω, εὔτ’ ἂν σε μελίσφρων ὕπνος ἀνήη.”  
 Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ’ ἔλιπ’ αὐτοῦ 35  
 τὰ φρονέοντ’ ἀνὰ θυμὸν ἃ ῥ’ οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὃ γ’ αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἥδη ἃ ῥα Ζεὺς μήδετο ἔργα·  
 θήσειν γὰρ ἔτ’ ἔμελλεν ἐπ’ ἄλγεά τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμίνας. 40  
 ἔγρετο δ’ ἐξ ὕπνου, θεΐη δέ μιν ἀμφέχυτ’ ὀμφή.  
 ἔζετο δ’ ὀρθωθείς, μαλακὸν δ’ ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ’ ἄρ’ ὥμοισιν βάλετο ξίφος ἀργυρόηλον· 45  
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

<sup>1</sup> θεῖος : οὐλος.

<sup>2</sup> Line 27 (=xxiv. 174) was rejected by Aristarchus.

<sup>1</sup> Derivation and meaning of νηγάτεος are alike uncertain. Others render, “newly-wrought.” The word recurs in xiv. 185.

likening himself to him, the Dream from heaven spake, saying : " Thou sleepest, son of wise-hearted Atreus, the tamer of horses. To sleep the whole night through beseemeth not a man that is a counsellor, to whom a host is entrusted, and upon whom rest so many cares. But now, hearken thou quickly unto me, for I am a messenger to thee from Zeus, who, far away though he be, hath exceeding care for thee and pity. He biddeth thee arm the long-haired Achaeans with all speed, since now thou mayest take the broad-wayed city of the Trojans. For the immortals that have homes upon Olympus are no longer divided in counsel, since Hera hath bent the minds of all by her supplication, and over the Trojans hang woes by the will of Zeus. But do thou keep this in thy heart, nor let forgetfulness lay hold of thee, whenso honey-hearted sleep shall let thee go."

So spake the Dream, and departed, and left him there, pondering in his heart on things that were not to be brought to pass. For in sooth he deemed that he should take the city of Priam that very day, fool that he was ! seeing he knew not what deeds Zeus was purposing, who was yet to bring woes and groanings on Trojans alike and Danaans throughout the course of stubborn fights. Then he awoke from sleep, and the divine voice was ringing in his ears. He sat upright and did on his soft tunic, fair and glistening,<sup>1</sup> and about him cast his great cloak, and beneath his shining feet he bound his fair sandals, and about his shoulders flung his silver-studded sword ; and he grasped the sceptre of his fathers, imperishable ever, and therewith took his way along the ships of the brazen-coated Achaeans.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50  
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·  
 οἱ μὲν ἐκήρυsson, τοὶ δ' ἠγείροντο μάλ' ὤκα.

Βουλὴν δὲ πρῶτον μεγαθύμων ἶξε γερόντων  
 Νεστορέῃ παρὰ νηϊ Πυλοιογενέος βασιλῆος·  
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἀρτύνετο βουλὴν.<sup>1</sup> 55  
 “κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖω  
 εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἑώκει.  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·  
 ‘εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο.<sup>2</sup> 60  
 οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε·  
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει·  
 θωρήξαι σε κέλευσε κάρη κομόωντας Ἀχαιοὺς 65  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγκιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὥς ὁ μὲν εἰπὼν 70  
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,

<sup>1</sup> For line 55 Zenodotus read,

αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων·

<sup>2</sup> For lines 60-70 Zenodotus read,

ἠνώγει σε πατήρ ὑψίσυγος αἰθέρι ναίων  
 Τρωσὶ μαχήσασθαι προτὶ Ἴλιον· ὥς ὁ μὲν εἰπὼν

Now the goddess Dawn went up to high Olympus, to announce the light to Zeus and the other immortals, but Agamemnon bade the clear-voiced heralds summon to the place of gathering the long-haired Achaeans. And they made summons, and the men gathered full quickly.

But the king first made the council of the great-souled elders to sit down beside the ship of Nestor, the king Pylos-born. And when he had called them together, he contrived a cunning plan, and said: "Hearken, my friends, a Dream from heaven came to me in my sleep through the ambrosial night, and most like was it to goodly Nestor, in form and in stature and in build. It took its stand above my head, and spake to me, saying: 'Thou sleepest, son of wise-hearted Atreus, the tamer of horses. To sleep the whole night through beseemeth not a man that is a counsellor, to whom a host is entrusted, and upon whom rest so many cares. But now, hearken thou quickly unto me, for I am a messenger to thee from Zeus, who, far away though he be, hath exceeding care for thee and pity. He biddeth thee arm the long-haired Achaeans with all speed, since now thou mayest take the broad-wayed city of the Trojans. For the immortals that have homes upon Olympus are no longer divided in counsel, since Hera hath bent the minds of all by her supplication, and over the Trojans hang woes by the will of Zeus. But do thou keep this in thy heart.' So spake he, and was flown away, and sweet sleep let me go. Nay, come now, if in any wise we may, let us arm the sons of the Achaeans; but first will I make trial of them in speech, as is right, and will

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ'  
 ἀνέστη<sup>1</sup>

Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε, 80  
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον.  
 νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν<sup>2</sup> εὐχεται εἶναι.  
 ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν 85  
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
 ἡὔτε ἔθνεα εἰσι μελισσάων ἀδινάων,  
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·  
 αἱ μὲν τ' ἐνθα ἄλις πεποτήγεται, αἱ δέ τε ἐνθα· 90  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο  
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήει  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας  
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοιάτ', ἀκούσειαν δὲ διοτρεφῶν βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 10  
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε  
 τεύχων.

<sup>1</sup> Lines 76-83 were rejected by Aristarchus.

<sup>2</sup> Ἀχαιῶν: ἐνὶ στρατῷ.



bid them flee with their benched ships ; but do you from this side and from that bespeak them, and strive to hold them back."

So saying, he sate him down, and among them uprose Nestor, that was king of sandy Pylos. He with good intent addressed their gathering and spake among them : " My friends, leaders and rulers of the Argives, were it any other of the Achaeans that told us this dream we might deem it a false thing, and turn away therefrom the more ; but now hath he seen it who declares himself to be far the mightiest of the Achaeans. Nay, come then, if in any wise we may arm the sons of the Achaeans."

He spake, and led the way forth from the council, and the other sceptred kings rose up thereat and obeyed the shepherd of the host ; and the people the while were hastening on. Even as the tribes of thronging bees go forth from some hollow rock, ever coming on afresh, and in clusters over the flowers of spring fly in throngs, some here, some there ; even so from the ships and huts before the low sea-beach marched forth in companies their many tribes to the place of gathering. And in their midst blazed forth Rumour, messenger of Zeus, urging them to go ; and they were gathered. And the place of gathering was in a turmoil, and the earth groaned beneath them, as the people sate them down, and a din arose. Nine heralds with shouting sought to restrain them, if so be they might refrain from uproar and give ear to the kings, nurtured of Zeus. Hardly at the last were the people made to sit, and were stayed in their places, ceasing from their clamour. Then among them lord Agamemnon uprose, bearing in his hands the sceptre which Hephaestus had

Ἡφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 10  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα·  
 "ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης, 11  
 Ζεὺς με μέγας<sup>1</sup> Κρονίδης ἄτῃ ἐνέδησε βαρειῇ,<sup>2</sup>  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' ἐϋτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 11  
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ'<sup>3</sup> ἐστὶ καὶ ἐσσομένοισι  
 πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 12  
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.  
 εἴ περ γὰρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,<sup>4</sup>  
 Τρῳᾶς μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν, 12  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρῳῶν δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεύειν,  
 πολλάι κεν δεκάδες δενοίατο οἰνοχόοιο.

<sup>1</sup> μέγας Aristarchus: μέγα Zenodotus, mss.

<sup>2</sup> Lines 111-118 were rejected by Zenodotus.

<sup>3</sup> αἰσχρὸν γὰρ τόδε γ': λῶβῃ γὰρ τάδε γ' Zenodotus.

<sup>4</sup> Line 124 was rejected by Aristarchus.

wrought with toil. Hephaestus gave it to king Zeus, son of Cronos, and Zeus gave it to the messenger Argeiphontes; and Hermes, the lord, gave it to Pelops, driver of horses, and Pelops in turn gave it to Atreus, shepherd of the host; and Atreus at his death left it to Thyestes, rich in flocks, and Thyestes again left it to Agamemnon to bear, that so he might be lord of many isles and of all Argos. Thereon he leaned, and spake his word among the Argives: "My friends, Danaan warriors, squires of Ares, great Zeus, son of Cronos, hath ensnared me in grievous blindness of heart, cruel god! seeing that of old he promised me, and bowed his head thereto, that not until I had sacked well-walled Ilios should I get me home; but now hath he planned cruel deceit, and bids me return inglorious to Argos, when I have lost much people. So, I ween, must be the good pleasure of Zeus, supreme in might, who hath laid low the heads of many cities, yea, and shall yet lay low, for his power is above all. A shameful thing is this even for the hearing of men that are yet to be, how that thus vainly so goodly and so great a host of the Achaeans warred a bootless war, and fought with men fewer than they, and no end thereof hath as yet been seen. For should we be minded, both Achaeans and Trojans, to swear a solemn oath with sacrifice, and to number ourselves, and should the Trojans be gathered together, even all they that have dwellings in the city, and we Achaeans be marshalled by tens, and choose, each company of us, a man of the Trojans to pour our wine, then would many tens lack a cup-

τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι<sup>1</sup> 130  
 πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 132  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἄλλ' ἄγεθ', ὥς ἂν ἐγὼ εἵπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."<sup>2</sup>

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῶεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.<sup>3</sup>  
 κινήθη δ' ἀγορὴ φῆ<sup>4</sup> κύματα μακρὰ θαλάσσης,  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχέουσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ  
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα διῖαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155

<sup>1</sup> Lines 130-133 were rejected by Aristarchus.

<sup>2</sup> Line 141 was rejected by some ancient critics.

<sup>3</sup> Line 143 was rejected by Aristarchus.

<sup>4</sup> φῆ Zenodotus: ὥς mss.

bearer ; so far, I deem, do the sons of the Achaeans outnumber the Trojans that dwell in the city. But allies there be out of many cities, men that wield the spear, who hinder me mightily, and for all that I am fain, suffer me not to sack the well-peopled citadel of Ilios. Already have nine years of great Zeus gone by, and lo, our ships' timbers are rotted, and the tackling loosed ; and our wives, I ween, and little children sit in our halls awaiting us ; yet is our task wholly unaccomplished in furtherance whereof we came hither. Nay, come, even as I shall bid, let us all obey : let us flee with our ships to our dear native land ; for no more is there hope that we shall take broad-wayed Troy."

So spake he, and roused the hearts in the breasts of all throughout the multitude, as many as had not heard the council. And the gathering was stirred like the long sea-waves of the Icarian main, which the East Wind or the South Wind has raised, rushing upon them from the clouds of father Zeus. And even as when the West Wind at its coming stirreth a deep cornfield with its violent blast, and the ears bow thereunder, even so was all their gathering stirred, and they with loud shouting rushed towards the ships ; and from beneath their feet the dust arose on high. And they called each one to his fellow to lay hold of the ships and draw them into the bright sea, and they set themselves to clear the launching-ways, and their shouting went up to heaven, so fain were they of their return home ; and they began to take the props from beneath the ships.

Then would the Argives have accomplished their return even beyond what was ordained, had not

εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.<sup>1</sup>  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν  
 Ἀργεῖοι φεύξονται ἐπ’ εὐρέα νῶτα θαλάσσης;  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν<sup>2</sup> 160  
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.  
 ἀλλ’ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων.  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,<sup>3</sup>  
 μηδὲ ἔα νῆας ἅλαδ’ ἐλκέμεν ἀμφιελίσσας.” 165  
 “Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,  
 βῆ δέ κατ’ Οὐλύμποιο καρῆνων αἶξασα.  
 καρπαλίμως δ’ ἵκανε θοᾶς ἐπὶ νῆας Ἀχαιῶν.<sup>4</sup>  
 εὗρεν ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἑσταότ’· οὐδ’ ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170  
 ἄπτετ’, ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.  
 ἀγχοῦ δ’ ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη.  
 “διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν  
 φεύξεσθ’ ἐν νήεσσι πολυκλήϊσι πεσόντες; 175  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης;  
 ἀλλ’ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ’ ἔτ’ ἐρώει,  
 σοῖς δ’ ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδὲ ἔα νῆας ἅλαδ’ ἐλκέμεν ἀμφιελίσσας.”

<sup>1</sup> For line 156 Zenodotus read,

εἰ μὴ Ἀθηναίη λαοσσόος ἦλθ’ ἀπ’ Ὀλύμπου,  
 omitting lines 157-168.

<sup>2</sup> Lines 160-162 (= 176-178) were rejected by Aristarchus.

<sup>3</sup> Line 164 (= 180) was rejected by Aristarchus.

<sup>4</sup> Line 168 is omitted in many mss.

Hera spoken a word to Athena, saying : “ Out upon it, child of Zeus that beareth the aegis, unwearied one ! Is it thus indeed that the Argives are to flee to their dear native land over the broad back of the sea ? Aye, and they would leave to Priam and the Trojans their boast, even Argive Helen, for whose sake many an Achæan hath perished in Troy, far from his dear native land. But go thou now throughout the host of the brazen-coated Achæans ; with thy gentle words seek thou to restrain every man, neither suffer them to draw into the sea their curved ships.”

So spake she, and the goddess, flashing-eyed Athene, failed not to hearken. Down from the peaks of Olympus she went darting, and speedily came to the swift ships of the Achæans. There she found Odysseus, the peer of Zeus in counsel, as he stood. He laid no hand upon his benched, black ship, for that grief had come upon his heart and soul ; and flashing-eyed Athene stood near him, and said : “ Son of Laërtes, sprung from Zeus, Odysseus of many wiles, is it thus indeed that ye will fling yourselves on your benched ships to flee to your dear native land ? Aye, and ye would leave to Priam and the Trojans their boast, even Argive Helen, for whose sake many an Achæan hath perished in Troy, far from his dear native land. But go thou now throughout the host of the Achæans, and hold thee back no more ; and with thy gentle words seek thou to restrain every man, neither suffer them to draw into the sea their curved ships.”

So said she, and he knew the voice of the goddess

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσε  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἔλθων 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Ον τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 “δαιμόνι’, οὐ σέ ἔοικε κακὸν ὥς δειδίσσεσθαι, 190  
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαούς.  
 οὐ γάρ πω σάφα οἶσθ’ οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ’ ὑψεται νῆας Ἀχαιῶν.<sup>1</sup>  
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔειπε;  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,  
 τιμὴ δ’ ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

“Ον δ’ αὖ δῆμου τ’ ἄνδρα ἴδοι βοῶντά τ’ ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
 “δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἱ σέο φέρτεροί εἰσι, σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.  
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,  
 εἷς βασιλεύς, ᾧ δῶκε Κρόνου πάϊς ἀγκυλομήτεω 205  
 σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησι.”<sup>2</sup>

“Ὡς ὃ γε κοιρανέων δῖεπε στρατόν· οἱ δ’ ἀγορήνδε

<sup>1</sup> Lines 193-197 were rejected by Aristarchus; who also transferred to this place lines 203-205.

<sup>2</sup> Line 206 is omitted in many mss. For βουλεύησι (Dio Chrysostomus) the mss. give the unmetrical βασιλεύῃ.



as she spake, and set him to run, and cast from him his cloak, which his herald gathered up, even Eurybates of Ithaca, that waited on him. But himself he went straight to Agamemnon, son of Atreus, and received at his hand the staff of his fathers, imperishable ever, and therewith went his way along the ships of the brazen-coated Achaeans.

Whomsoever he met that was a chieftain or man of note, to his side would he come and with gentle words seek to restrain him, saying : " Good Sir, it beseems not to seek to affright thee as if thou wert a coward, but do thou thyself sit thee down, and make the rest of thy people to sit. For thou knowest not yet clearly what is the mind of the son of Atreus ; now he does but make trial, whereas soon he will smite the sons of the Achaeans. Did we not all hear what he spake in the council ? Beware lest waxing wroth he work mischief to the sons of the Achaeans. Proud is the heart of kings, fostered of heaven ; for their honour is from Zeus, and Zeus, god of counsel, loveth them."

But whatsoever man of the people he saw, and found brawling, him would he smite with his staff, and chide with words, saying, " Fellow, sit thou still, and hearken to the words of others that are better men than thou ; whereas thou art unwarlike and a weakling, neither to be counted in war nor in counsel. In no wise shall we Achaeans all be kings here. No good thing is a multitude of lords ; let there be one lord, one king, to whom the son of crooked-counselling Cronos hath vouchsafed the sceptre and judgments, that he may take counsel for his people."

Thus masterfully did he range through the host,

αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων  
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“Ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·  
Θερσίτης δ’ ἔτι μῶνος ἀμετροεπῆς ἐκολῶ,  
ὃς ἔπεα φρεσὶ ᾗσιν ἄκοσμά τε πολλά τε ᾗδῃ,  
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,  
ἀλλ’ ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·  
φολκὸς ἦν, χωλὸς δ’ ἕτερον πόδα· τῷ δέ οἱ ὦμῳ  
κυρτῷ, ἐπὶ στήθεος συνοχωκότε· αὐτὰρ ὕπερθε  
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ’ ἐπενήνοθε λάχνη.  
ἔχθιστος δ’ Ἀχιλῆϊ μάλιστ’ ἦν ἡδ’ Ὀδυσῆϊ.<sup>1</sup> 220

τὼ γὰρ νεικέεσκε· τότε αὐτ’ Ἀγαμέμνονι δῖῳ  
ὀξέα κεκλήγων λέγ’ ὀνειδέα. τῷ δ’ ἄρ’ Ἀχαιοὶ  
ἐκπάγλως κοτέοντο νεμέσσηθέν τ’ ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
“Ἀτρεΐδῃ, τέο δὴ αὐτ’ ἐπιμέμφεαι ἡδὲ χατίζεις; 225

πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες<sup>2</sup>  
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
πρωτίστῳ δίδομεν, εὖτ’ ἂν πτολίεθρον ἔλωμεν.  
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,  
ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,<sup>3</sup>  
ἡὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότῃ,  
ἦν τ’ αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν  
ἄρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν. 230

<sup>1</sup> Lines 220-223 were rejected by Zenodotus.

<sup>2</sup> πολλαὶ δὲ γυναῖκες: πλεῖαι δὲ γυναικῶν Zenodotus, who rejected lines 227 f.

<sup>3</sup> Lines 231-234 were rejected by Zenodotus.

and they hasted back to the place of gathering from their ships and huts with noise, as when a wave of the loud-resounding sea thundereth on the long beach, and the deep roareth.

Now the others sate them down and were stayed in their places, only there still kept chattering on Thersites of measureless speech, whose mind was full of great store of disorderly words, wherewith to utter revilings against the kings, idly, and in no orderly wise, but whatsoever he deemed would raise a laugh among the Argives. Evil-favoured was he beyond all men that came to Ilios : he was bandy-legged and lame in the one foot, and his two shoulders were rounded, stooping together over his chest, and above them his head was warpen, and a scant stubble grew thereon. Hateful was he to Achilles above all, and to Odysseus, for it was they twain that he was wont to revile ; but now again with shrill cries he uttered abuse against goodly Agamemnon. With him were the Achaeans exceeding wroth, and had indignation in their hearts. Howbeit with loud shoutings he spake and chid Agamemnon :

“ Son of Atreus, with what art thou now again discontent, or what lack is thine ? Filled are thy huts with bronze, and women full many are in thy huts, chosen spoils that we Achaeans give thee first of all, whensoever we take a citadel. Or dost thou still want gold also, which some man of the horse-taming Trojans shall bring thee out of Ilios as a ransom for his son, whom I haply have bound and led away or some other of the Achaeans ? Or is it some young girl for thee to know in love, whom thou wilt keep apart for thyself ? Nay, it beseemeth not one that is their captain to bring to ill the sons

ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235  
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν  
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται  
ἢ ρά τί οἱ χῆμεις προσαμύνομεν, ἦε καὶ οὐκί·  
ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ με-  
θήμων·

ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”  
Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245  
“Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον  
ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250  
καί σφιν ὄνειδέα τε προφέρεις, νόστόν τε φυλάσσοις.  
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,<sup>1</sup>  
ἦ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.  
τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.  
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,

<sup>1</sup> Lines 252-256 were rejected by Aristarchus.

of the Achaeans. Soft fools ! base things of shame, ye women of Achaea, men no more, homeward let us go with our ships, and leave this fellow here in the land of Troy to digest his prizes, that so he may learn whether in us too there is aught of aid for him or no—for him that hath now done dishonour to Achilles, a man better far than he ; for he hath taken away, and keepeth his prize by his own arrogant act. Of a surety there is naught of wrath in the heart of Achilles ; nay, he heedeth not at all ; else, son of Atreus, wouldest thou now work insolence for the last time.”

So spake Thersites, railing at Agamemnon, shepherd of the host. But quickly to his side came goodly Odysseus, and with an angry glance from beneath his brows, chid him with harsh words, saying : “ Thersites of reckless speech, clear-voiced talker though thou art, refrain thee, and be not minded to strive singly against kings. For I deem that there is no viler mortal than thou amongst all those that with the sons of Atreus came beneath Ilios. Wherefore ’twere well thou shouldest not take the name of kings in thy mouth as thou pratest, to cast reproaches upon them, and to watch for home-going. In no wise do we know clearly as yet how these things are to be, whether it be for good or ill that we sons of the Achaeans shall return. Therefore dost thou now continually utter revilings against Atreus’ son, Agamemnon, shepherd of the host, for that the Danaan warriors give him gifts full many ; whereas thou pratest on with railings. But I will speak out to thee, and this word shall verily be brought to pass : if I find thee again playing the fool, even as now thou dost, then may the head

μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιη,  
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπλήγων ἀγορήθην ἀεικέσσι πληγῇσιν."

Ὡς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ  
 ὦμῳ 265

πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·  
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη  
 σκῆπτρου ὕπο χρυσέου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,  
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270  
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

"ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ  
 νεικεῖεν βασιλῆας ὀνειδείοις ἐπέεσσιν."

Ὡς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος  
 Ὀδυσσεὺς

ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη  
 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαῖατο βουλήν.  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 "Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

of Odysseus abide no more upon his shoulders, nor may I any more be called the father of Telemachus, if I take thee not, and strip off thy raiment, thy cloak, and thy tunic that cover thy nakedness, and for thyself send thee wailing to the swift ships, beaten forth from the place of gathering with shameful blows."

So spake Odysseus, and with his staff smote his back and shoulders ; and Thersites cowered down, and a big tear fell from him, and a bloody weal rose up on his back beneath the staff of gold. Then he sate him down, and fear came upon him, and stung by pain with helpless looks he wiped away the tear. But the Achaeans, sore vexed at heart though they were, broke into a merry laugh at him, and thus would one speak with a glance at his neighbour : " Out upon it ! verily hath Odysseus ere now wrought good deeds without number as leader in good counsel and setting battle in array, but now is this deed far the best that he hath wrought among the Argives, seeing he hath made this scurrilous babbler to cease from his prating. Never again, I ween, will his proud spirit henceforth set him on to rail at kings with words of reviling."

So spake the multitude ; but up rose Odysseus, sacker of cities, the sceptre in his hand, and by his side flashing-eyed Athene, in the likeness of a herald, bade the host keep silence, that the sons of the Achaeans, both the nearest and the farthest, might hear his words, and lay to heart his counsel. He with good intent addressed their gathering and spake among them : " Son of Atreus, now verily are the Achaeans minded to make thee, O king, the most despised among all mortal men, nor will they fulfil

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.  
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·  
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάᾳ σὺν νηϊ πολυζύγῳ, ὃν περ ἅελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295  
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν<sup>1</sup> ἀλλὰ καὶ ἔμψης  
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.  
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν  
 ἢ ἔτεον Κάλχας μαντεύεται, ἧε καὶ οὐκί. 300  
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζά τε καὶ πρωῒζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.

<sup>1</sup> ἀσχαλάαν . . . κορωνίσιν : ἀσχαλάαν μιμνόντεσσι (μίμνοντ' ἐπὶ νήεσσ' ?) Zenodotus.

<sup>1</sup> Others prefer to render, "When the ships had been gathering but one day or two in Aulis."



the promise that they made to thee, while faring hitherward from Argos, the pasture-land of horses, that not until thou hadst sacked well-walled Ilios shouldest thou get thee home. For like little children or widow women do they wail each to the other in longing to return home. Verily there is toil enow to make a man return disheartened. For he that abideth but one single month far from his wife in his benched ship hath vexation of heart, even he whom winter blasts and surging seas keep afar ; but for us is the ninth year at its turn, while we abide here ; wherefore I count it not shame that the Achaeans have vexation of heart beside their beaked ships ; yet even so it is a shameful thing to tarry long, and return empty. Endure, my friends, and abide for a time, that we may know whether the prophecies of Calchas be true, or no. For this in truth do we know well in our hearts, and ye are all witnesses thereto, even as many as the fates of death have not borne away. It was but as yesterday or the day before, when the ships of the Achaeans were gathering in Aulis,<sup>1</sup> laden with woes for Priam and the Trojans ; and we round about a spring were offering to the immortals upon the holy altars hecatombs that bring fulfilment, beneath a fair plane-tree from whence flowed the bright water ; then appeared a great portent : a serpent, blood-red on the back, terrible, whom the Olympian himself had sent forth to the light, glided from beneath the altar and darted to the plane-tree. Now upon this were the younglings of a sparrow, tender little ones, on the topmost bough, cowering beneath the leaves, eight in all, and the mother that bare them was the ninth. Then the serpent

ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας.<sup>1</sup> 315  
 μήτηρ δ' ἀμφιποτᾶτο ὀδυρομένη φίλα τέκνα.  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀΐζηλον<sup>2</sup> θῆκεν θεός, ὃς περ ἔφηνε·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.<sup>3</sup>  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·  
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.  
 κεῖνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."  
 "Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν,  
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θεῖοιο. 335  
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·  
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.  
 πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βῆσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μῆδεά τ' ἀνδρῶν, 340

<sup>1</sup> τετριγῶτας : τιτίζοντας Zenodotus.

<sup>2</sup> ἀΐζηλον : ἀρίζηλον, ἀρίδηλον Zenodotus.

<sup>3</sup> Line 319 was rejected by Aristarchus.

devoured them as they twittered piteously, and the mother fluttered around them, wailing for her dear little ones; howbeit he coiled himself and caught her by the wing as she screamed about him. But when he had devoured the sparrow's little ones and the mother with them, the god, who had brought him to the light, made him to be unseen; for the son of crooked-counselling Cronos turned him to stone; and we stood there and marvelled at what was wrought. So, when the dread portent brake in upon the hecatombs of the gods, then straightway did Calchas prophesy, and address our gathering, saying: 'Why are ye thus silent, ye long-haired Achaeans? To us hath Zeus the counsellor shewed this great sign, late in coming, late in fulfilment, the fame whereof shall never perish. Even as this serpent devoured the sparrow's little ones and the mother with them—the eight, and the mother that bare them was the ninth—so shall we war there for so many years, but in the tenth shall we take the broad-wayed city.' On this wise spake Calchas, and now all this is verily being brought to pass. Nay, come, abide ye all, ye well-greaved Achaeans, even where ye are, until we take the great city of Priam."

So spake he, and the Argives shouted aloud, and all round about them the ships echoed wondrously beneath the shouting of the Achaeans, as they praised the words of godlike Odysseus. And there spake among them the horseman, Nestor of Gerenia: "Now look you; in very truth are ye holding assembly after the manner of silly boys that care no whit for deeds of war. What then is to be the end of our compacts and our oaths? Nay, into the fire let us cast all counsels and plans of warriors,

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·  
 αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν  
 ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345  
 τούσδε δ' ἕα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—  
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνῶμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.  
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἥματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχὰς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη,  
 ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω· 360  
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·  
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγά-  
 μεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·

<sup>1</sup> Possibly, "the strivings and groanings of Helen." So some ancient critics, who held that in the *Odyssey* Helen is represented as having left her home willingly, whereas in the *Iliad* she is regarded as having been taken away by force. These critics referred the two poems to different authors.

the drink-offerings of unmixed wine, and the hand-clasps wherein we put out trust. For vainly do we wrangle with words, nor can we find any device at all, for all our long tarrying here. Son of Atreus, do thou as of old keep unbending purpose, and be leader of the Argives throughout stubborn fights; and for these, let them perish, the one or two of the Achaeans, that take secret counsel apart—yet no accomplishment shall come therefrom—to depart first to Argos or ever we have learned whether the promise of Zeus that beareth the aegis be a lie or no. For I declare that Cronos' son, supreme in might, gave promise with his nod on that day when the Argives went on board their swift-faring ships, bearing unto the Trojans death and fate; for he lightened on our right and shewed forth signs of good. Wherefore let no man make haste to depart homewards until each have lain with the wife of some Trojan, and have got him requital for his strivings and groanings for Helen's sake.<sup>1</sup> Howbeit, if any man is exceeding fain to depart homewards, let him lay his hand upon his black, well-benched ship, that before the face of all he may meet death and fate. But do thou, O king, thyself take good counsel, and hearken to another; the word whatsoever I speak, shalt thou not lightly cast aside. Separate thy men by tribes, by clans, Agamemnon, that clan may bear aid to clan and tribe to tribe. If thou do thus, and the Achaeans obey thee, thou wilt know then who among thy captains is a coward, and who among thy men, and who too is brave; for they will fight each clan for itself.<sup>2</sup> So shalt thou

<sup>2</sup> That is, the fact that the glory of success will accrue to his clan, will be an incentive to each man to do his best.

γνώσσαι δ' εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,  
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-  
μέμνων·

"ἦ μὰν αὖτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 37  
αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων  
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν  
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος  
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 37  
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα  
κούρης

ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 38  
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.  
εὖ μὲν τις δόρου θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἀρηϊ. 38  
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,  
εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·  
ιδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 39  
ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
μιμνάξειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἔσσεῖται φυγέειν κύνας ἢ δ' οἴωνούς."

know whether it is even by the will of heaven that thou shalt not take the city, or by the cowardice of thy folk and their witlessness in war."

Then in answer to him spake the king, Agamemnon : " Aye verily once more, old sir, art thou pre-eminent in speech above the sons of the Achaeans. I would, O father Zeus and Athene and Apollo, that I had ten such counsellors ; then would the city of king Priam forthwith bow her head, taken and laid waste beneath our hands. But the son of Cronos, even Zeus that beareth the aegis, hath brought sorrows upon me, in that he casteth me into the midst of fruitless strifes and wranglings. For verily I and Achilles fought about a girl with violent words, and it was I that waxed wroth the first ; but if e'er we shall be at one in counsel, then shall there no more be any putting off of evil for the Trojans, no not for an instant. But for this present go ye to your meal, that we may join battle. Let every man whet well his spear and bestow well his shield, and let him well give to his swift-footed horses their food, and look well to his chariot on every side, and bethink him of fighting ; that the whole day through we may contend in hateful war. For of respite shall there intervene, no, not a whit, until night at its coming shall part the fury of warriors. Wet with sweat about the breast of many a man shall be the baldric of his sheltering shield, and about the spear shall his hand grow weary, and wet with sweat shall a man's horse be, as he tugs at the polished car. But whomsoever I shall see minded to tarry apart from the fight beside the beaked ships, for him shall there be no hope thereafter to escape the dogs and birds."

Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἵαχον ὥς ὅτε κῦμα  
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395  
 προβλῆτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.  
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.  
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δῦω καὶ Τυδέος υἱόν,  
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.  
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.  
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι<sup>1</sup> δὲ πυρὸς δηϊοιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι  
 πρηγνέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.”  
 Ὡς ἔφατ' οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
 ἀλλ' ὅ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον<sup>2</sup> ὄφελλεν. 420

<sup>1</sup> πρῆσαι: πλησαι Aristarchus (cf. ix. 242).

<sup>2</sup> ἀμέγαρτον: ἀλίσστον Aristarchus.

<sup>1</sup> βοὴν ἀγαθός, here and elsewhere, may mean merely “a good shouter,” or one “quick at need,” “quick to answer a call for help.”



## THE ILIAD, II. 394-420

So spake he, and the Argives shouted aloud as a wave against a high headland, when the South Wind cometh and maketh it to swell—even against a jutting crag that is never left by the waves of all the winds that come from this side or from that. And they arose and hasted to scatter among the ships, and made fires in the huts, and took their meal. And they made sacrifice one to one of the gods that are for ever, and one to another, with the prayer that they might escape from death and the moil of war. But Agamemnon, king of men, slew a fat bull of five years to the son of Cronos, supreme in might, and let call the elders, the chieftains of the Achæan host, Nestor, first of all, and king Idomeneus, and thereafter the twain Aiantes and the son of Tydeus, and as the sixth Odysseus, the peer of Zeus in counsel. And unbidden came to him Menelaus, good at the war-cry,<sup>1</sup> for he knew in his heart wherewith his brother was busied. About the bull they stood and took up the barley grains, and in prayer lord Agamemnon spake among them, saying: "Zeus, most glorious, most great, lord of the dark clouds, that dwellest in the heaven, grant that the sun set not, neither darkness come upon us, until I have cast down in headlong ruin the hall of Priam, blackened with smoke, and have burned with consuming fire the portals thereof, and cloven about the breast of Hector his tunic, rent with the bronze; and in throngs may his comrades round about him fall headlong in the dust, and bite the earth."

So spake he; but not as yet would the son of Cronos grant him fulfilment; nay, he accepted the sacrifice, but toil he made to wax unceasingly.

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·  
 "Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὖθι<sup>1</sup> λεγώμεθα, μηδ' ἔτι δηρὸν 435  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρύν Ἀχαιῶν  
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα." 440  
 "Ὡς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-  
 μέμνων.

αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς·  
 οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὦκα.  
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες  
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήραον ἀθανάτην τε,

<sup>1</sup> νῦν δῆθ' αὖθι: νῦν δὴ ταῦτα Zenodotus.

Then, when they had prayed and had sprinkled the barley grains, they first drew back the victims' heads and cut their throats, and flayed them; and they cut out the thigh-pieces and covered them with a double layer of fat, and laid raw flesh thereon. These they burned on billets of wood stripped of leaves, and the inner parts they pierced with spits, and held them over the flame of Hephaestus. But when the thigh-pieces were wholly burned and they had tasted of the inner parts, they cut up the rest and spitted it, and roasted it carefully, and drew all off the spits. Then, when they had ceased from their labour and had made ready the meal, they feasted, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, among them the horseman, Nestor of Gerenia, was first to speak, saying: "Most glorious son of Atreus, Agamemnon, king of men, let us now not any more remain gathered here, nor any more put off the work which verily the god vouchsafeth us. Nay, come, let the heralds of the brazen-coated Achaeans make proclamation, and gather together the host throughout the ships, and let us go thus in a body through the broad camp of the Achaeans, that we may with the more speed stir up sharp battle."

So spake he, and the king of men, Agamemnon, failed not to hearken. Straightway he bade the clear-voiced heralds summon to battle the long-haired Achaeans. And they made summons, and the host gathered full quickly. The kings, nurtured of Zeus, that were about Atreus' son, sped swiftly, marshalling the host, and in their midst was the flashing-eyed Athene, bearing the priceless aegis, that knoweth neither age nor death, wherefrom

τῆς ἑκατὸν θύσανοι παγχρύσειοι ἡερέθονται,  
 πάντες εὐπλεκέες, ἑκατόμβοιός δὲ ἕκαστος.  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 45  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ  
 καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἔς πατρίδα γαῖαν.

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 45  
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,  
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ  
 αἴγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 46  
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,  
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,<sup>1</sup>  
 ὥς τῶν ἔθνεα πολλά νεῶν ἀπο καὶ κλισιάων  
 ἔς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 46  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,  
 αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 47  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γάργος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

<sup>1</sup> λειμῶν: γαῖα Aristarchus.

<sup>1</sup> That is, "the whole body moves forward by the continual advance of single birds who keep settling in front of the rest" (Leaf).

are hung an hundred tassels all of gold, all of them cunningly woven, and each one of the worth of an hundred oxen. Therewith she sped dazzling throughout the host of the Achaeans, urging them to go forth ; and in the heart of each man she roused strength to war and to battle without ceasing. And to them forthwith war became sweeter than to return in their hollow ships to their dear native land.

Even as a consuming fire maketh a boundless forest to blaze on the peaks of a mountain, and from afar is the glare thereof to be seen, even so from their innumerable bronze, as they marched forth, went the dazzling gleam up through the sky unto the heavens.

And as the many tribes of winged fowl, wild geese or cranes or long-necked swans on the Asian mead by the streams of Caÿstrius, fly this way and that, glorying in their strength of wing, and with loud cries settle ever onwards,<sup>1</sup> and the mead resoundeth ; even so their many tribes poured forth from ships and huts into the plain of Scamander, and the earth echoed wondrously beneath the tread of men and horses. So they took their stand in the flowery mead of Scamander, numberless, as are the leaves and the flowers in their season.

Even as the many tribes of swarming flies that buzz to and fro throughout the herdsman's farmstead in the season of spring, when the milk drenches the pails, even in such numbers stood the long-haired Achaeans upon the plain in the face of the men of Troy, eager to rend them asunder:

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι  
ἄνδρες

ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἶέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ'  
ἔχουσαι<sup>1</sup>—

ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—

οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.

πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490

εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο

θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·

ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον<sup>2</sup>

<sup>1</sup> Ὀλύμπια . . . ἔχουσαι : Ὀλυμπιάδες βαθύκολποι Zenodotus.

<sup>2</sup> Lines 494-877 are omitted in some mss. and in a few are placed after the end of xxiv.

<sup>1</sup> The catalogue that follows enumerates the various contingents which made up the Greek forces at Troy in the following geographical order: (1) those from the mainland of Greece south of Thermopylae and from the adjacent islands; (2) those from the islands of the Southern Aegean from Crete to Cos and the Calydnæ; and (3) those from Northern Greece, i.e. from the region extending from Thermopylae to Mt. Olympus.

## THE ILIAD, II. 474-494

And even as goatherds separate easily the wide-scattered flocks of goats, when they mingle in the pasture, so did their leaders marshal them on this side and on that to enter into the battle, and among them lord Agamemnon, his eyes and head like unto Zeus that hurleth the thunderbolt, his waist like unto Ares, and his breast unto Poseidon. Even as a bull among the herd stands forth far the chiefest over all, for that he is pre-eminent among the gathering kine, even such did Zeus make Agamemnon on that day, pre-eminent among many, and chiefest amid warriors.

Tell me now, ye Muses that have dwellings on Olympus—for ye are goddesses and are at hand and know all things, whereas we hear but a rumour and know not anything—who were the captains of the Danaans and their lords. But the common folk I could not tell nor name, nay, not though ten tongues were mine and ten mouths and a voice unwearying, and though the heart within me were of bronze, did not the Muses of Olympus, daughters of Zeus that beareth the aegis, call to my mind all them that came beneath Ilios. Now will I tell the captains of the ships and the ships in their order.<sup>1</sup>

Of the Boeotians Peneleos and Leïtus were

The total of ships listed is 1186, and from the data given the troops would appear to have numbered from 100,000 to 120,000.

The catalogue is by many regarded as of later origin than the original *Iliad*, although there are valid grounds for assigning it to a very early date. For special studies of the problems involved reference may be made to Leaf, *Homer and History* (Macmillan, 1915), and to Allen, *The Homeric Catalogue of Ships* (Oxford, 1921).

Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495  
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν  
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,  
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,  
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ  
Ἐρυθράς,

οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500  
Ὠκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,  
Κώπας Εὐτρησίν τε πολυτρήρωνά τε Θίσβην,<sup>1</sup>  
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартον,  
οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλισᾶντ' ἐνέμοντο,  
οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505  
Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,  
οἳ τε πολυστάφυλον Ἄρνην<sup>2</sup> ἔχον, οἳ τε Μίδειαν  
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώωσαν.  
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,  
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,  
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,  
Ἄρηϊ κρατερῶ· ὁ δέ οἱ παρελέξατο λάθρη. 515  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἦρχον,  
υἱὲς Ἰφίτου μεγαθύμου Ναυβολίδαο,  
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν  
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520  
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφινέμοντο,  
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο.  
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

<sup>1</sup> Θίσβην : Μέσσην Zenodotus.



captains, and Arcesilaus and Prothoënor and Clonius ; these were they that dwelt in Hyria and rocky Aulis and Schoenus and Scolus and Eteonus with its many ridges, Thespeia, Graea, and spacious Mycalessus ; and that dwelt about Harma and Eilesium and Erythrae ; and that held Eleon and Hyle and Peteon, Ocalea and Medeon, the well-built citadel, Copae, Eutresis, and Thisbe, the haunt of doves ; that dwelt in Coroneia and grassy Haliartus, and that held Plataea and dwelt in Glisas ; that held lower Thebe, the well-built citadel, and holy Onchestus, the bright grove of Poseidon ; and that held Arne, rich in vines, and Mideia and sacred Nisa and Anthedon on the seaboard. Of these there came fifty ships, and on board of each went young men of the Boeotians an hundred and twenty.

And they that dwelt in Aspledon and Orchomenus of the Minyae were led by Ascalaphus and Ialmenus, sons of Ares, whom, in the palace of Actor, son of Azeus, Astyoche, the honoured maiden, conceived of mighty Ares, when she had entered into her upper chamber ; for he lay with her in secret. And with these were ranged thirty hollow ships.

And of the Phocians Schedius and Epistrophus were captains, sons of great-souled Iphitus, son of Naubolus ; these were they that held Cyparissus and rocky Pytho, and sacred Crisa and Daulis and Panopeus ; and that dwelt about Anemorea and Hyampolis, and that lived beside the goodly river Cephissus, and that held Lilaea by the springs of Cephissus. With these followed forty black ships.

---

<sup>2</sup> "Αρην : "Ασκλην Zenodotus.

οἱ μὲν Φωκῶν στίχας ἴστασαν ἀμφιέποντες,  
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

525

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,<sup>1</sup>  
ἀλλὰ πολὺ μείων. ὀλίγος μὲν ἦν, λινοθώρηξ,  
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·  
οἱ Κῦνόν τ' ἐνέμοντ' Ὀπόμεντά τε Καλλιάρων  
Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς  
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο  
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

530

535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,  
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν  
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,  
οἳ τε Κάρυστον ἔχον ἥδ' οἳ Στύρα ναιετάασκον,  
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελίησι  
θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσι.

540

τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,  
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα·  
καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐὼ ἐν πίοι νηῶ·  
ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται  
κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·  
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewo Μενεσθεύς.

550

<sup>1</sup> Line 528 was rejected by Zenodotus.

And their leaders busily marshalled the ranks of the Phocians, and made ready for battle hard by the Boeotians on the left.

And the Locrians had as leader the swift son of Oïleus, Aias the less, in no wise as great as Telamonian Aias, but far less. Small of stature was he, with corselet of linen, but with the spear he far excelled the whole host of Hellenes and Achaeans. These were they that dwelt in Cynus and Opus and Calliarus and Bessa and Scarphe and lovely Augeiae and Tarphe and Thronium about the streams of Boagrius. With Aias followed forty black ships of the Locrians that dwell over against sacred Euboea.

And the Abantes, breathing fury, that held Euboea and Chalcis and Eretria and Histiaea, rich in vines, and Cerinthus, hard by the sea, and the steep citadel of Dios; and that held Carystus and dwelt in Styra,—all these again had as leader Elephenor, scion of Ares, him that was son of Chalcodon and captain of the great-souled Abantes. And with him followed the swift Abantes, with hair long at the back, spearmen eager with outstretched ashen spears to rend the corselets about the breasts of the foemen. And with him there followed forty black ships.

And they that held Athens, the well-built citadel, the land of great-hearted Erechtheus, whom of old Athene, daughter of Zeus, fostered, when the earth, the giver of grain, had borne him; and she made him to dwell in Athens, in her own rich sanctuary, and there the youths of the Athenians, as the years roll on in their courses, seek to win his favour with sacrifices of bulls and rams;—these again had as leader Menestheus, son of Peteos. Like unto him

τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ<sup>1</sup>  
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·  
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555  
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγειν δυοκαίδεκα νῆας,  
στήσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.<sup>2</sup>  
Οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,  
Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
Τροίῃν' Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,  
οἱ τ' ἔχον Αἴγινα Μάσητά τε κοῦροι Ἀχαιῶν,  
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης  
καὶ Σθέnelος, Καπανῆς ἀγακλειτοῦ φίλος υἱός.  
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565  
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος·

σὺμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.  
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,  
ἀφνειὸν τε Κόρινθον εὐκτιμένας τε Κλεωνάς, 570  
Ὀρνεῖας τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν  
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,  
οἱ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν  
Πελλήνην τ' εἶχον ἠδ' Αἴγιον ἀμφινέμοντο  
Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεῖαν, 575  
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,<sup>3</sup>  
οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,

<sup>1</sup> Lines 553-555 were rejected by Zenodotus.

<sup>2</sup> Line 558 was rejected by Aristarchus.

<sup>3</sup> Lines 579 f. were rejected by Zenodotus.

was none other man upon the face of the earth for the marshalling of chariots and of warriors that bear the shield. Only Nestor could vie with him, for he was the elder. And with him there followed fifty black ships.

And Aias led from Salamis twelve ships, and stationed them where the battalions of the Athenians stood.

And they that held Argos and Tiryns, famed for its walls, and Hermione and Asine, that enfold the deep gulf, Troezen and Eïonae and vine-clad Epidaurus, and the youths of the Achaeans that held Aegina and Mases,—these again had as leaders Diomedes, good at the war-cry, and Sthenelus, dear son of glorious Capaneus. And with them came a third, Euryalus, a godlike warrior, son of king Mecisteus, son of Talaus; but leader over them all was Diomedes, good at the war-cry. And with these there followed eighty black ships.

And they that held Mycenae, the well-built citadel, and wealthy Corinth, and well-built Cleonae, and dwelt in Orneiae and lovely Araethyrea and Sicyon, wherein at the first Adrastus was king; and they that held Hyperesia and steep Gonoessa and Pellene, and that dwelt about Aegium and throughout all Aegialus, and about broad Helice,—of these was the son of Atreus, lord Agamemnon, captain, with an hundred ships. With him followed most people by far and goodliest; and among them he himself did on his gleaming bronze, a king all-glorious, and was pre-eminent among all the warriors, for that he was noblest, and led a people far the most in number.

And they that held the hollow land of Lacedaemon

Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον πτο-  
 λίεθρον,

οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένην ἔναιον,  
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε  
 Μοῦσαι

ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ  
 Μοῦσαι αἰεῖδοιεν, κούραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600  
 τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότης Νέστωρ·  
 τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,  
 οἳ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
 Ῥίπην τε Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,

with its many ravines, and Pharis and Sparta and Messe, the haunt of doves, and that dwelt in Bryseiae and lovely Augeiae, and that held Amyclae and Helus, a citadel hard by the sea, and that held Laas, and dwelt about Oetylus,—these were led by Agamemnon's brother, even Menelaus, good at the war-cry, with sixty ships ; and they were marshalled apart. And himself he moved among them, confident in his zeal, urging his men to battle ; and above all others was his heart fain to get him requital for his strivings and groanings for Helen's sake.

And they that dwelt in Pylos and lovely Arene and Thryum, the ford of Alpheiüs, and fair-founded Aepy, and that had their abodes in Cyparisseis and Amphigeneia and Pteleos and Helus and Dorium, where the Muses met Thamyris the Thracian and made an end of his singing, even as he was journeying from Oechalia, from the house of Eurytus the Oechalian : for he vaunted with boasting that he would conquer, were the Muses themselves to sing against him, the daughters of Zeus that beareth the aegis ; but they in their wrath maimed him, and took from him his wondrous song, and made him forget his minstrelsy ;—all these folk again had as leader the horseman, Nestor of Gerenia. And with him were ranged ninety hollow ships.

And they that held Arcadia beneath the steep mountain of Cyllene, beside the tomb of Aepytus, where are warriors that fight in close combat ; and they that dwelt in Pheneos and Orchomenus, rich in flocks, and Rhipè and Stratia and wind-swept Enispe ; and that held Tegea and lovely Mantinea ; and that held Stymphalus and dwelt in Parrhasia, —all these were led by the son of Ancaeus, lord

ἑξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610  
 Ἄρκαδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων<sup>1</sup>  
 νῆας εὖσσέλμους περάαν ἐπὶ οἶνοπα πόντον  
 Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διῖαν ἔναιον, 615  
 ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατώσα  
 πέτρη τ' Ὠλενίη καὶ Ἀλήσιον ἐντὸς ἔέργει,  
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620  
 υἱες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·  
 τῶν δ' Ἀμαρυγεΐδης ἦρχε κρατερὸς Διώρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625  
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἅντα,  
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ  
 Φυλεΐδης, ὃν τίκτε διΐφιλος ἱππότα Φυλεύς,  
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 οἳ τε Ζάκυνθον ἔχον ἡδ' οἳ Σάμον ἀμφενέμοντο,  
 οἳ τ' ἠπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο· 635  
 τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος.  
 τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάρχοι.

<sup>1</sup> Lines 612-614 were rejected by Zenodotus.



## THE ILIAD, II. 610-637

Agapenor, with sixty ships; and on each ship embarked full many Arcadian warriors well-skilled in fight. For of himself had the king of men, Agamemnon, given them benched ships wherewith to cross over the wine-dark sea, even the son of Atreus, for with matters of seafaring had they naught to do.

And they that dwelt in Buprasium and goodly Elis, all that part thereof that Hyrmine and Myrsinus on the seaboard and the rock of Olen and Alesium enclose between them—these again had four leaders, and ten swift ships followed each one, and many Epeians embarked thereon. Of these some were led by Amphimachus and Thalpius, of the blood of Actor, sons, the one of Cteatus and the other of Eurytus; and of some was the son of Amarynceus captain, even mighty Diore; and of the fourth company godlike Polyxeinus was captain, son of king Agasthenes, Augeias' son.

And those from Dulichium and the Echinae, the holy isles, that lie across the sea, over against Elis, these again had as leader Meges, the peer of Ares, even the son of Phyleus, whom the horseman Phyleus, dear to Zeus, begat—he that of old had gone to dwell in Dulichium in wrath against his father. And with Meges there followed forty black ships.

And Odysseus led the great-souled Cephallenians that held Ithaca and Neritum, covered with waving forests, and that dwelt in Crocyleia and rugged Aegilips; and them that held Zacynthus, and that dwelt about Samos, and held the mainland and dwelt on the shores over against the isles. Of these was Odysseus captain, the peer of Zeus in counsel. And with him there followed twelve ships with vermilion prows.

Αἰτωλῶν δ' ἡγείτο Θόας Ἀνδραίμονος υἱός,  
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλὴννῃ  
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρῆεσσαν· 640  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες<sup>1</sup> ἦσαν,<sup>1</sup>  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645  
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιετοώσας,  
ἄλλοι θ' οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650  
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ.  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης ἧς τε μέγας τε 655  
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,  
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655  
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληεΐῃ,  
τὴν ἄγεται ἔξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,  
πέρσας ἄσπεα πολλὰ διοτρεφέων αἰζηνῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπῆκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα  
ἦδη γηράσκοντα Λικύμνιον, ὅζον Ἄρηος.  
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας

<sup>1</sup> Lines 641 f. were rejected by Zenodotus.

And the Aetolians were led by Thoas, Andraemon's son, even they that dwelt in Pleuron and Olenus and Pylene and Chalcis, hard by the sea, and rocky Calydon. For the sons of great-hearted Oeneus were no more, neither did he himself still live, and fair-haired Meleager was dead, to whom had commands been given that he should bear full sway among the Aetolians. And with Thoas there followed forty black ships.

And the Cretans had as leader Idomeneus, famed for his spear, even they that held Cnosus and Gortys, famed for its walls, Lyctus and Miletus and Lycastus, white with chalk, and Phaestus and Rhytium, well-peopled cities; and all they beside that dwelt in Crete of the hundred cities. Of all these was Idomeneus, famed for his spear, captain, and Meriones, the peer of Enyalius, slayer of men. And with these there followed eighty black ships.

And Tlepolemus, son of Heracles, a valiant man and tall, led from Rhodes nine ships of the lordly Rhodians, that dwelt in Rhodes sundered in three divisions—in Lindos and Ialysus and Cameirus, white with chalk. These were led by Tlepolemus, famed for his spear, he that was born to mighty Heracles by Astyocheia, whom he had led forth out of Ephyre from the river Selleïs, when he had laid waste many cities of warriors fostered of Zeus. But when Tlepolemus had grown to manhood in the well-fenced palace, forthwith he slew his own father's dear uncle, Licymnius, scion of Ares, who was then waxing old. So he straightway built him ships, and when he had gathered together much

βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665  
 υἱέες υἱωνοί τε βίης Ἡρακληείης.

αὐτὰρ<sup>1</sup> ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα  
 πᾶσχαν·

τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
 ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,<sup>2</sup>  
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,  
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,  
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε<sup>3</sup>  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κά-  
 σον τε

καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,  
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,  
 Θεσσαλοῦ υἱέ δὺω Ἡρακλεῖδαο ἄνακτος.  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος  
 ἔναιον,<sup>4</sup>

οἳ τ' Ἄλὸν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,  
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685  
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο.<sup>5</sup>  
 οὐ γὰρ ἔην ὃς τίς σφιν ἐπὶ στίχας ἡγήσαιο.  
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
 κούρης χωόμενος Βρισηΐδος ἡϋκόμοιο,  
 τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690

<sup>1</sup> αὐτὰρ : αἶψα Zenodotus.

<sup>2</sup> Line 669 was rejected by Aristarchus.

<sup>3</sup> Lines 673-675 were rejected by Zenodotus.

people, went forth in flight over the sea, for that the other sons and grandsons of mighty Heracles threatened him. But he came to Rhodes in his wanderings, suffering woes, and there his people settled in three divisions by tribes, and were loved of Zeus that is king among gods and men ; and upon them was wondrous wealth poured by the son of Cronos.

Moreover Nireus led three shapely ships from Syme, Nireus that was son of Aglaïa and Charops the king, Nireus the comeliest man that came beneath Ilios of all the Danaans after the peerless son of Peleus. Howbeit he was a weakling, and but few people followed with him.

And they that held Nisyros and Crapathus and Casus and Cos, the city of Eurypylus, and the Calydnian isles, these again were led by Pheidippus and Antiphus, the two sons of king Thessalus, son of Heracles. And with them were ranged thirty hollow ships.

Now all those again that inhabited Pelasgian Argos, and dwelt in Alos and Alope and Trachis, and that held Phthia and Hellas, the land of fair women, and were called Myrmidons and Hellenes and Achaeans—of the fifty ships of these men was Achilles captain. Howbeit they bethought them not of dolorous war, since there was no man to lead them forth into the ranks. For he lay in idleness among the ships, the swift-footed, goodly Achilles, in wrath because of the fair-haired girl Briseïs, whom he had taken out of Lyrnessus after sore toil,

---

<sup>4</sup> Line 681 was altered by Zenodotus, who gave,

οἱ δ' Ἀργος εἶχον τὸ Πελασγικόν, οὐθαὶ ἀρούρης,

<sup>5</sup> Lines 686-694 were rejected by Zenodotus.

Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,  
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσι-  
μῶρους,

υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος.

τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,

ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,

τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε

ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ

νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν

ἀρχόν·

ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρῃος,

Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,

705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου

ὀπλότερος γενεῇ· ὃ δ' ἅμα πρότερος καὶ ἀρείων

ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ

δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα.

τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710

Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,

Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,

τῶν ἦρχ' Ἀδμήτῳ φίλος πάϊς ἑνδεκα νηῶν

Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν

Ἀλκῆστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο

καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,

<sup>1</sup> The meaning is that, although married, Protesilaus left no son; hence his δόμος was incomplete. Others render, "his bridal chamber but half-built."

when he wasted Lyrnessus and the walls of Thebe, and laid low Mynes and Epistrophus, warriors that raged with the spear, sons of king Evenus, Selepus' son. In sore grief for her lay Achilles idle ; but soon was he to arise again.

And they that held Phylace and flowery Pyrasus, the sanctuary of Demeter, and Iton, mother of flocks, and Antron, hard by the sea, and Pteleos, couched in grass, these again had as leader warlike Protesilaus, while yet he lived ; howbeit ere now the black earth held him fast. His wife, her two cheeks torn in wailing, was left in Phylace and his house but half established,<sup>1</sup> while, for himself, a Dardanian warrior slew him as he leapt forth from his ship by far the first of the Achaeans. Yet neither were his men leaderless, though they longed for their leader ; for Podarces, scion of Ares, marshalled them, he that was son of Phylacus' son, Iphiclus, rich in flocks, own brother to great-souled Protesilaus, and younger-born ; but the other was the elder and the better man, even the warrior, valiant Protesilaus. So the host in no wise lacked a leader, though they longed for the noble man they had lost. And with him there followed forty black ships.

And they that dwelt in Pherae beside the lake Boebeïs, and in Boebe, and Glaphyrae, and well-built Iolcus, these were led by the dear son of Admetus with eleven ships, even by Eumelus, whom Alcestis, queenly among women, bare to Admetus, even she, the comeliest of the daughters of Pelias.

And they that dwelt in Methone and Thaumacia, and that held Meliboea and rugged Olizon, these

τῶν δὲ Φιλοκτῆτης ἦρχεν τόξων ἐὺ εἰδὼς<sup>1</sup>  
 ἐπτα νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 ἐμβέβασαν, τόξων ἐὺ εἰδότες ἱφί μάχεσθαι. 720

ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν  
 ἔλκεϊ μοχθίζοντα κακῶ ὀλοόφρονος ὕδρου.  
 ἔνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον<sup>2</sup>  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν  
 ἀρχόν·

ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,  
 τόν ρ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμα-  
 κόεσσαν,  
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730  
 τῶν αὐθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,  
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735  
 τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
 Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,  
 τῶν αὐθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740  
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·  
 τόν ρ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
 ἡματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,  
 τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασεν·  
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρῃος, 745

<sup>1</sup> Line 718 was given by Zenodotus in the form,  
 τῶν αὐτῶν ἡγεμόνευε Φιλοκτῆτης ἀγὸς ἀνδρῶν



## THE ILIAD, II. 718-745

with their seven ships were led by Philoctetes, well-skilled in archery, and on each ship embarked fifty oarsmen well skilled to fight amain with the bow. But Philoctetes lay suffering grievous pains in an island, even in sacred Lemnos, where the sons of the Achaeans had left him in anguish with an evil wound from a deadly water-snake. There he lay suffering; yet full soon were the Argives beside their ships to bethink them of king Philoctetes. Howbeit neither were these men leaderless, though they longed for their leader; but Medon marshalled them, the bastard son of Oileus, whom Rhene bare to Oileus, sacker of cities.

And they that held Tricca and Ithome of the crags, and Oechalia, city of Oechalian Eurytus, these again were led by the two sons of Asclepius, the skilled leeches Podaleirius and Machaon. And with these were ranged thirty hollow ships.

And they that held Ormenius and the fountain Hypereia, and that held Asterium and the white crests of Titanus, these were led by Eurypylus, the glorious son of Euaemon. And with him there followed forty black ships.

And they that held Argissa, and dwelt in Gyrtone, Orthe, and Elone, and the white city of Oloösson, these again had as leader Polypoetes, staunch in fight, son of Peirithous, whom immortal Zeus begat—even him whom glorious Hippodameia conceived to Peirithous on the day when he got him vengeance on the shaggy centaurs, and thrust them forth from Pelium, and drave them to the Aethices. Not alone was he, but with him was Leonteus, scion of Ares,

---

<sup>2</sup> Lines 724 f. were rejected by Zenodotus.

υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύνω καὶ εἴκοσι νῆας  
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750  
οἳ τ' ἄμφ' ἱμερτὸν Τιταρησσὸν ἔργ' ἐνέμοντο,  
ὃς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ,  
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,  
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡϋτ' ἔλαιον.  
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνος υἱός,  
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευε,  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε,

Μούσα,

αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,  
ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐῖσας. 765  
τὰς ἐν Πηρείῃ<sup>1</sup> θρέψ' ἀργυρότοξος Ἀπόλλων,  
ἄμφω θηλείας, φόβον Ἄρης φορεούσας.  
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,  
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι  
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν  
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες

<sup>1</sup> Πηρείη : Πιερίη.

the son of Caenus' son, Coronus, high of heart. And with them there followed forty black ships.

And Gouneus led from Cyphus two and twenty ships, and with him followed the Enienes and the Peraebi, staunch in fight, that had set their dwellings about wintry Dodona, and dwelt in the ploughland about lovely Titaressus, that poureth his fair-flowing streams into Peneius ; yet doth he not mingle with the silver eddies of Peneius, but floweth on over his waters like unto olive oil ; for that he is a branch of the water of Styx, the dread river of oath.

And the Magnetes had as captain Prothous, son of Tenthredon. These were they that dwelt about Peneius and Pelion, covered with waving forests. Of these was swift Prothous captain ; and with him there followed forty black ships.

These were the leaders of the Danaans and their lords. But who was far the best among them do thou tell me, Muse—best of the warriors and of the horses that followed with the sons of Atreus.

Of horses best by far were the mares of the son of Pheres, those that Eumelus drave, swift as birds, like of coat, like of age, their backs as even as a levelling line could make. These had Apollo of the silver bow reared in Pereia, both of them mares, bearing with them the panic of war. And of warriors far best was Telamonian Aias, while yet Achilles cherished his wrath ; for Achilles was far the mightiest, he and the horses that bare the peerless son of Peleus. Howbeit he abode amid his beaked, seafaring ships in utter wrath against Agamemnon, Atreus' son, shepherd of the host ; and his people along the sea-shore took their joy in casting the discus and the javelin, and in archery ;

τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον  
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
 ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.

Οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση  
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὦκα διέπρησόν πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,<sup>1</sup>  
 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
 δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.  
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795  
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·  
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800  
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὦδε δὲ ρέξαι·

<sup>1</sup> Lines 791-795 were rejected by Aristarchus.

and their horses each beside his own car, eating lotus and parsley of the marsh, stood idle, while the chariots were set, well covered up, in the huts of their masters. But the men, longing for their captain, dear to Ares, roamed hither and thither through the camp, and fought not.

So marched they then as though all the land were swept with fire ; and the earth groaned beneath them, as beneath Zeus that hurleth the thunderbolt in his wrath, when he scourgeth the land about Typhoeus in the country of the Arimi, where men say is the couch of Typhoeus. Even so the earth groaned greatly beneath their tread as they went ; and full swiftly did they speed across the plain.

And to the Trojans went, as a messenger from Zeus that beareth the aegis, wind-footed, swift Iris with a grievous message. These were holding assembly at Priam's gate, all gathered in one body, the young men alike and the elders. And swift-footed Iris stood near and spake to them ; and she made her voice like to that of Polites, son of Priam, who was wont to sit as a sentinel of the Trojans, trusting in his fleetness of foot, on the topmost part of the barrow of aged Aesyetes, awaiting until the Achaeans should sally forth from their ships. Likening herself to him swift-footed Iris spake to Priam, saying : " Old sir, ever are endless words dear to thee, now even as of yore in time of peace ; but war unabating is afoot. Verily full often have I entered ere now into battles of warriors, but never yet have I seen a host so goodly and so great ; for most like to the leaves or the sands are they, as they march over the plain to fight against the city. Hector, to thee beyond all others do I give command, and do thou

πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805  
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας."

"Ὡς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,  
 αἶψα δὲ λῦσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο·  
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

"Ἔστι δέ τις προπάρειθε πόλιος αἰπεῖα κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περὶδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης.  
 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ  
 Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι  
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὐτ' ἦρχεν εὔς πάϊς Ἀγχίσαιο,  
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δῖ' Ἀφροδίτη, 820  
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,  
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῳες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

even according to my word. Inasmuch as there are allies full many throughout the great city of Priam, and tongue differs from tongue among men that are scattered abroad; let each one therefore give the word to those whose captain he is, and these let him lead forth, when he has marshalled the men of his own city."

So spake she, and Hector in no wise failed to know the voice of the goddess, but forthwith brake up the gathering; and they rushed to arms. The gates one and all were opened wide, and forth the folk hasted, both footmen and charioteers; and a great din arose.

Now there is before the city a steep mound afar out in the plain, with a clear space about it on this side and on that; this do men verily call Batieia, but the immortals call it the barrow of Myrine, light of step. There on this day did the Trojans and their allies separate their companies.

The Trojans were led by great Hector of the flashing helm, the son of Priam, and with him were marshalled the greatest hosts by far and the goodliest, raging with the spear.

Of the Dardanians again the valiant son of Anchises was captain, even Aeneas, whom fair Aphrodite conceived to Anchises amid the spurs of Ida, a goddess couched with a mortal man. Not alone was he; with him were Antenor's two sons, Archelochus and Acamas, well skilled in all manner of fighting.

And they that dwelt in Zeleia beneath the nethermost foot of Ida, men of wealth, that drink the dark water of Aesepus, even the Troes, these again were led by the glorious son of Lycaon, Pandarus, to whom Apollo himself gave the bow.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ 830  
υἷε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων  
ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε  
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι  
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835  
καὶ Σηστόν καὶ Ἀβυδον ἔχον καὶ δῖαν Ἀρίσβην,  
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,  
Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·  
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὅζος Ἀρῆος,  
υἷε δὺν Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,  
ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845

Εὐφῆμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν  
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ρέοντος,  
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ  
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,  
οἱ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο

<sup>1</sup> The use of the periphrasis, so common in Homer, made it necessary that the epithet *λάσιον*, indicative of manly vigour (cf. i. 189), should here go directly with *κῆρ*. The phrase recurs in xvi. 554.



And they that held Adrasteia and the land of Apaesus, and that held Pityeia and the steep mount of Tereia, these were led by Adrastus and Amphius, with corslet of linen, sons twain of Merops of Percote, that was above all men skilled in prophesying, and would not suffer his sons to go into war, the bane of men. But the twain would in no wise hearken, for the fates of black death were leading them on.

And they that dwelt about Percote and Practius, and that held Sestus and Abydus and goodly Arisbe, these again were led by Hyrtacus' son Asius, a leader of men—Asius, son of Hyrtacus, whom his horses tawny and tall had borne from Arisbe, from the river Selleïs.

And Hippothous led the tribes of the Pelasgi, that rage with the spear, even them that dwelt in deep-soiled Larisa; these were led by Hippothous and Pylaeus, scion of Ares, sons twain of Pelasgian Lethus, son of Teutamus.

But the Thracians Acamas led and Peirous, the warrior, even all them that the strong stream of the Hellespont encloseth.

And Euphemus was captain of the Ciconian spearmen, the son of Ceas' son Troezenus, nurtured of Zeus.

But Pyraechmes led the Paeonians, with curved bows, from afar, out of Amydon from the wide-flowing Axios—Axios the water whereof floweth the fairest over the face of the earth.

And the Paphlagonians did Pylaemenes of the shaggy<sup>1</sup> heart lead from the land of the Eneti, whence is the race of wild she-mules. These were they that held Cytorus and dwelt about Sesamon, and had their famed dwellings around the river

ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματα ναῖον  
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής.  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίῳζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδής  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆρσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
υἱὲ Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865  
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπεινὰ κάρηνα.  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870  
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν ἡὔτε κούρη,  
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινέεντος.

<sup>1</sup> Presumably Nastes, as the principal leader, although the pronoun would more naturally refer to Amphimachus.

Parthenius and Cromna and Aegialus and lofty Erythini.

But of the Halizones Odius and Epistrophus were captains from afar, from Alybe, where is the birth-place of silver.

And of the Mysians the captains were Chromis and Ennomus the augur ; howbeit with his auguries he warded not off black fate, but was slain beneath the hands of the son of Aeacus, swift of foot, in the river, where Achilles was making havoc of the Trojans and the others as well.

And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania, and were eager to fight in the press of battle.

And the Maeonians had captains twain, Mesthles and Antiphus, the two sons of Talaemenes, whose mother was the nymph of the Gygaean lake ; and they led the Maeonians, whose birth was beneath Tmolus.

And Nastes again led the Carians, uncouth of speech, who held Miletus and the mountain of Phthires, dense with its leafage, and the streams of Maeander, and the steep crests of Mycale. These were led by captains twain, Amphimachus and Nastes — Nastes and Amphimachus, the glorious children of Nomion. And he<sup>1</sup> came to the war all decked with gold, like a girl, fool that he was ; but his gold in no wise availed to ward off woeful destruction ; nay, he was slain in the river beneath the hands of the son of Aeacus, swift of foot ; and Achilles, wise of heart, bare off the gold.

And Sarpedon and peerless Glaucus were captains of the Lycians from afar out of Lycia, from the eddying Xanthus.

## ΙΛΙΑΔΟΣ Γ

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,  
 ἡὔτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,  
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον  
 ὄμβρον,

κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται.  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην, 10  
 ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
 τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἱῇσιν·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς  
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
 Τρῳσὶν μὲν προμάχισεν Ἀλέξανδρος θεοειδής,  
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ<sup>1</sup>  
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους<sup>2</sup>  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

<sup>1</sup> Lines 18-20 were rejected by Zenodotus.

<sup>2</sup> Lines 19 f. were rejected by Aristarchus.

## BOOK III

Now when they were marshalled, the several companies with their captains, the Trojans came on with clamour and with a cry like birds, even as the clamour of cranes ariseth before the face of heaven, when they flee from wintry storms and measureless rain, and with clamour fly toward the streams of Ocean, bearing slaughter and death to Pigmy men, and in the early dawn they offer evil battle. But the Achaeans came on in silence, breathing fury, eager at heart to bear aid each man to his fellow.

Even as when the South Wind sheddeth a mist over the peaks of a mountain, a mist that the shepherd loveth not, but that to the robber is better than night, and a man can see only so far as he casteth a stone ; even in such wise rose the dense dust-cloud from beneath their feet as they went ; and full swiftly did they speed across the plain.

Now when they were come near, as they advanced one host against the other, among the Trojans there stood forth as champion godlike Alexander, bearing upon his shoulders a panther skin and his curved bow, and his sword ; and brandishing two spears tipped with bronze he challenged all the best of Argives to fight with him face to face in dread combat.

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος  
 ἐρχόμενον προπάρειθεν ὁμίλου μακρὰ βιβάντα,  
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα  
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25  
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί.  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἅψ δ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς, 35  
 ὥς αὖτις καθ' ὅμιλον ἔδυν Τρώων ἀγερῶχων  
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.

Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,  
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν  
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν  
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὔδέ τις ἀλκή. 45

<sup>1</sup> In this line the future *τίσεσθαι* is commonly read, “thought he should get him vengeance.” The aorist seems, however, more vigorous; cf. *Odyssey* xx. 121.

<sup>2</sup> The epithet *ἄγονος* should properly mean “childless”;

But when Menelaus, dear to Ares, was ware of him as he came forth before the throng with long strides, then even as a lion is glad when he lighteth on a great carcase, having found a horned stag or a wild goat when he is hungry; for greedily doth he devour it, even though swift dogs and lusty youths set upon him: even so was Menelaus glad when his eyes beheld godlike Alexander; for he thought that he had gotten him vengeance<sup>1</sup> on the sinner. And forthwith he leapt in his armour from his chariot to the ground.

But when godlike Alexander was ware of him as he appeared among the champions, his heart was smitten, and back he shrank into the throng of his comrades, avoiding fate. And even as a man at sight of a snake in the glades of a mountain starteth back, and trembling seizeth his limbs beneath him, and he withdraweth back again and pallor layeth hold of his cheeks; even so did godlike Alexander, seized with fear of Atreus' son, shrink back into the throng of the lordly Trojans.

But Hector saw him, and chid him with words of shame: "Evil Paris, most fair to look upon, thou that art mad after women, thou beguiler, would that thou hadst ne'er been born<sup>2</sup> and hadst died unwed. Aye, of that were I fain, and it had been better far than that thou shouldest thus be a reproach, and that men should look upon thee in scorn. Verily, methinks, will the long-haired Achaeans laugh aloud, deeming that a prince is our champion because a comely form is his, while there is no strength in his heart nor any valour. Was it in such strength

but the sense "unborn" is demanded by the context, and is supported by Eur. *Phoen.* 1598.

ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὖειδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,  
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον;  
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55  
 ἀλλὰ μάλα Τρῶες δειδήμονες.<sup>1</sup> ἦ τέ κεν ἦδη  
 λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ  
 αἶσαν,—

αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60  
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη  
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί.—  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μά-  
 χεσθαι. 70

<sup>1</sup> δειδήμονες : δειλήμονες, ἐλεήμονες Zenodotus.

<sup>1</sup> Lit. "daughter-in-law of"; Helen becomes the "daughter" of all the nation into which she marries.

<sup>2</sup> The phrase "don a coat of stone" is to be understood



as this that thou didst sail over the main in thy seafaring ships, when thou hadst gathered thy trusty comrades, and, coming to an alien folk, didst bring back a comely woman from a distant land, even a daughter of<sup>1</sup> warriors who wield the spear, but to thy father and city and all the people a grievous bane—to thy foes a joy, but to thine own self a hanging down of the head? Wilt thou indeed not abide Menelaus, dear to Ares? Thou wouldest learn what manner of warrior he is whose lovely wife thou hast. Then will thy lyre help thee not, neither the gifts of Aphrodite, thy locks and thy comeliness, when thou shalt lie low in the dust. Nay, verily, the Trojans are utter cowards: else wouldest thou ere this have donned a coat of stone<sup>2</sup> by reason of all the evil thou hast wrought.”

And to him did godlike Alexander make answer, saying: “Hector, seeing that thou dost chide me duly, and not beyond what is due—ever is thy heart unyielding, even as an axe that is driven through a beam by the hand of a man that skilfully shapeth a ship’s timber, and it maketh the force of his blow to wax; even so is the heart in thy breast undaunted—cast not in my teeth the lovely gifts of golden Aphrodite. Not to be flung aside, look you, are the glorious gifts of the gods, even all that of themselves they give, whereas by his own will could no man win them. But now, if thou wilt have me war and do battle, make the other Trojans to sit down and all the Achaeans, but set ye me in the midst and Menelaus, dear to Ares, to do battle for Helen and all her possessions. And whichsoever

as a euphemism for death by stoning; *cf.* *χθονὸς χλαῖνα*, Aesch. *Ag.* 872.

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν ἐὺ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

“ Ἀργὸς ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.” 75

“ Ὡς ἔφαθ', Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον  
ἀκούσας,

καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.<sup>1</sup>  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ  
ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.

80

αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
“ ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”

“ Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο  
ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

“ κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,<sup>2</sup>  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸν δ' ἐν μέσσω καὶ ἀρητῆφιλον Μενέλαον 90  
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.

90

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν ἐὺ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”

“ Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο  
σιωπῇ·

95

τοῖσι δὲ καὶ μετέειπε βοῇν ἀγαθὸς Μενέλαος·

<sup>1</sup> Line 78 is omitted in some mss.

<sup>2</sup> After line 86 many mss. add,

ὁφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

of us twain shall win, and prove him the better man, let him duly take all the wealth and the woman, and bear them to his home. But for you others, do ye swear friendship and oaths of faith with sacrifice. So should ye dwell in deep-soiled Troyland, and let them return to Argos, pasture-land of horses, and to Achaea, the land of fair women."

So spake he, and Hector rejoiced greatly when he heard his words; and he went into the midst, and kept back the battalions of the Trojans with his spear grasped by the middle; and they all sate them down. But the long-haired Achaeans sought the while to aim their arrows at him, and to smite him, and to cast at him with stones. But aloud shouted Agamemnon, king of men: "Hold, ye Argives, shoot no more, ye youths of the Achaeans; for Hector of the flashing helm makes as though he would say somewhat."

So spake he, and they stayed them from battle, and became silent forthwith. And Hector spake between the two hosts: "Hear from me, ye Trojans and well-greaved Achaeans, the words of Alexander, for whose sake strife hath been set afoot. The other Trojans and all the Achaeans he biddeth to lay aside their goodly battle-gear upon the bounteous earth, and himself in the midst and Menelaus, dear to Ares, to do battle for Helen and all her possessions. And whichsoever of the twain shall win, and prove him the better man, let him duly take all the wealth and the woman, and bear them to his home; but for us others, let us swear friendship and oaths of faith with sacrifice."

So spake he, and they all became hushed in silence; and among them spake Menelaus, good

“ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη  
 Ἑργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε  
 εἶνεκ’ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ’ ἀρχῆς.<sup>1</sup> 100  
 ἡμέων δ’ ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
 οἴσετε ἄρν’, ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,  
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ’ ἡμεῖς οἴσομεν ἄλλον·  
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ’ ὄρκια τάμνη 105  
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.  
 αἰεὶ δ’ ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται.<sup>2</sup>  
 οἷς δ’ ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
 λεύσσει, ὅπως ὅχ’ ἄριστα μετ’ ἀμφοτέροισι  
 γένηται.” 110

“Ὡς ἔφαθ’, οἱ δ’ ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.  
 καί ῥ’ ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ’ ἔβαν αὐτοί,  
 τεύχεά τ’ ἐξεδύοντο· τὰ μὲν κατέθεντ’ ἐπὶ γαίῃ  
 πλησίον ἀλλήλων, ὀλίγη δ’ ἦν ἀμφὶς ἄρουρα. 115  
 Ἔκτωρ δὲ προτὶ ἄστρῳ δῦω κήρυκας ἔπεμπε  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων  
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ’ ἄρν’ ἐκέλευεν  
 οἰσέμεναι· ὁ δ’ ἄρ’ οὐκ ἀπίθησ’ Ἀγαμέμνονι δῖω. 120  
 Ἴρις δ’ αὖθ’ Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόω, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,

<sup>1</sup> ἀρχῆς : ἀτης Zenodotus (cf. vi. 356 and xxiv. 28).

<sup>2</sup> Lines 108-110 were rejected by Aristarchus.

<sup>1</sup> Or perhaps, “the unprovoked sin of Alexander;” cf. the frequent use of ἀρχομαι to denote the aggressor.

at the war-cry : " Hearken ye now also unto me, for upon my heart above all others hath sorrow come ; my mind is that Argives and Trojans now be parted, seeing ye have suffered many woes because of my quarrel and Alexander's beginning thereof.<sup>1</sup> And for whichsoever of us twain death and fate are appointed, let him lie dead ; but be ye others parted with all speed. Bring ye two lambs, a white ram and a black ewe, for Earth and Sun, and for Zeus we will bring another ; and fetch ye hither the mighty Priam, that he may himself swear an oath with sacrifice, seeing that his sons are overweening and faithless ; lest any by presumptuous act should do violence to the oaths of Zeus. Ever unstable are the hearts of the young ; but in whatsoever an old man taketh part, he looketh both before and after, that the issue may be far the best for either side."

So spake he, and the Achaeans and Trojans waxed glad, deeming that they had won rest from woeful war. So they stayed their chariots in the ranks, and themselves stepped forth, and did off their battle-gear. This they laid upon the ground, each hard by each, and there was but little space between. And Hector sent to the city heralds twain with all speed to fetch the lambs and to summon Priam. And Talthybius did lord Agamemnon send forth to the hollow ships, and bade him bring a lamb ; and he failed not to hearken to goodly Agamemnon.

But Iris went as a messenger to white-armed Helen, in the likeness of her husband's sister, the wife of Antenor's son, even her that lord Helicaon, Antenor's son, had to wife, Laodice, the comeliest

Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἱστὸν ὕφαινε, 125  
 δίπλακα πορφυρέην,<sup>1</sup> πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρης παλαμάων.  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἱ δὲ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπαιται,  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."  
 Ὡς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ  
 ἀνδρὸς τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν  
 ὀρμαῖτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.<sup>2</sup>  
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145  
 Οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἀρης,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,  
 γῆραϊ δὲ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150  
 ἐσθλοί, τεττίγεσσι εἰκότες, οἳ τε καθ' ὕλην

<sup>1</sup> πορφυρέην : μαρμαρέην.

<sup>2</sup> Line 144 was rejected by Aristarchus.

of the daughters of Priam. She found Helen in the hall, where she was weaving a great purple web of double fold, and thereon was broidering many battles of the horse-taming Trojans and the brazen-coated Achaeans, that for her sake they had endured at the hands of Ares. Close to her side then came Iris, swift of foot, and spake to her, saying : " Come hither, dear lady, that thou mayest behold the wondrous doings of the horse-taming Trojans and the brazen-coated Achaeans. They that of old were wont to wage tearful war against one another on the plain, their hearts set on deadly battle, even they abide now in silence, and the battle has ceased, and they lean upon their shields, and beside them their long spears are fixed. But Alexander and Menelaus, dear to Ares, will do battle with their long spears for thee ; and whoso shall conquer, his dear wife shalt thou be called."

So spake the goddess, and put into her heart sweet longing for her former lord and her city and parents ; and straightway she veiled herself with shining linen, and went forth from her chamber, letting fall round tears, not alone, for with her followed two handmaids as well, Aethra, daughter of Pittheus, and ox-eyed Clymene ; and with speed they came to the place where were the Scaean gates.

And they that were about Priam and Panthous and Thymoetes and Lampus and Clytius and Hicetaon, scion of Ares, and Ucalegon and Antenor, men of prudence both, sat as elders of the people at the Scaean gates. Because of old age had they now ceased from battle, but speakers they were full good, like unto cicalas that in a forest sit upon a tree and

δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσι·  
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
 “οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς  
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν·  
 ἀλλὰ καὶ ὥς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,  
 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο  
 φωνῇ·

“δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,  
 ὅφρα ἴδῃς πρότερόν τε πόσιν πηοὺς τε φίλους  
 τε—

οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἵτιοί εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165  
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὕς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,  
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
 “αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε.  
 ὥς ὅφελεν θάνατός μοι ἀδεῖν κακὸς ὅππότε δεῦρο  
 νιέει σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·

<sup>1</sup> The adjective “lily-like” applied to the voice seems but a striking instance of the transference of an epithet from one field of sense-perception to another, which often meets us; cf. Hesiod, *Theog.* 41; and Apoll. Rhod. iv. 903.



pour forth their lily-like<sup>1</sup> voice ; even in such wise sat the leaders of the Trojans upon the wall. Now when they saw Helen coming upon the wall, softly they spake winged words one to another : " Small blame that Trojans and well-greaved Achaeans should for such a woman long time suffer woes ; wondrously like is she to the immortal goddesses to look upon. But even so, for all that she is such an one, let her depart upon the ships, neither be left here to be a bane to us and to our children after us."

So they said, but Priam spake, and called Helen to him : " Come hither, dear child, and sit before me, that thou mayest see thy former lord and thy kinsfolk and thy people—thou art nowise to blame in my eyes ; it is the gods, methinks, that are to blame, who roused against me the tearful war of the Achaeans—and that thou mayest tell me who is this huge warrior, this man of Achaea so valiant and so tall. Verily there be others that are even taller by a head, but so comely a man have mine eyes never yet beheld, neither one so royal : he is like unto one that is a king."

And Helen, fair among women, answered him, saying : " Revered art thou in mine eyes, dear father of my husband, and dread. Would that evil death had been my pleasure when I followed thy son hither, and left my bridal chamber and my kinsfolk and my daughter, well-beloved,<sup>2</sup> and the lovely companions of my girlhood. But that was not to be ; wherefore I pine away with weeping. Howbeit this will I tell thee, whereof thou dost ask

<sup>2</sup> I adopt uniformly the meaning " well-beloved " for this doubtful word.

οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,  
ἀμφοτέρων βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰ-  
χμητής.

δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180

Ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·  
“ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,  
ἧ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.  
ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185  
λαοὺς Ὀτρῆος καὶ Μυγδόνοιο ἀντιθέοιο,  
οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·  
“εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ'  
ἔστί·

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·  
ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλῃ,  
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
“οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης  
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦρδα·  
“ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτές εἶπες·

and enquire. Yon man is the son of Atreus, wide-ruling Agamemnon, that is both a noble king and a valiant spearman. And he was husband's brother to shameless me, as sure as ever such a one there was."

So spake she, and the old man was seized with wonder, and said: "Ah, happy son of Atreus, child of fortune, blest of heaven; now see I that youths of the Achaeans full many are made subject unto thee. Ere now have I journeyed to the land of Phrygia, rich in vines, and there I saw in multitudes the Phrygian warriors, masters of glancing steeds, even the people of Otreus and godlike Mygdon, that were then encamped along the banks of Sangarius. For I, too, being their ally, was numbered among them on the day when the Amazons came, the peers of men. Howbeit not even they were as many as are the bright-eyed Achaeans."

And next the old man saw Odysseus, and asked: "Come now, tell me also of yonder man, dear child, who he is. Shorter is he by a head than Agamemnon, son of Atreus, but broader of shoulder and of chest to look upon. His battle-gear lieth upon the bounteous earth, but himself he rangeth like the bell-wether of a herd through the ranks of warriors. Like a ram he seemeth to me, a ram of thick fleece, that paceth through a great flock of white ewes."

To him made answer Helen, sprung from Zeus: "This again is Laërtes' son, Odysseus of many wiles, that was reared in the land of Ithaca, rugged though it be, and he knoweth all manner of craft and cunning devices."

Then to her again made answer Antenor, the wise: "Lady, this verily is a true word that thou

ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς 206  
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215  
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα  
 πήξας,

σκήπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως. 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραῖός· 225  
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὔς τε μέγας  
 τε,

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα  
 γυναικῶν·

"οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230

hast spoken, for erstwhile on a time goodly Odysseus came hither also on an embassy concerning thee, together with Menelaus, dear to Ares ; and it was I that gave them entertainment and welcomed them in my halls, and came to know the form and stature of them both and their cunning devices. Now when they mingled with the Trojans, as they were gathered together, when they stood Menelaus overtopped him with his broad shoulders ; howbeit when the twain were seated Odysseus was the more royal. But when they began to weave the web of speech and of counsel in the presence of all, Menelaus in truth spake fluently, with few words, but very clearly, seeing he was not a man of lengthy speech nor of rambling, though verily in years he was the younger. But whenever Odysseus of many wiles arose, he would stand and look down with eyes fixed upon the ground, and his staff he would move neither backwards nor forwards, but would hold it stiff, in semblance like a man of no understanding ; thou wouldest have deemed him a churlish man and naught but a fool. But whenso he uttered his great voice from his chest, and words like snowflakes on a winter's day, then could no mortal man beside vie with Odysseus ; then did we not so marvel to behold Odysseus' aspect."

And, thirdly, the old man saw Aias, and asked : " Who then is this other Achæan warrior, valiant and tall, towering above the Argives with his head and broad shoulders ? "

And to him made answer long-robed Helen, fair among women : " This is huge Aias, bulwark of the Achæans. And Idomeneus over against him standeth amid the Cretans even as a god, and about

ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν εὖ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυ-  
 δεύκεα,

αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.  
 ἢ οὐχ ἔσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 ἢ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἄ μοί ἐστιν."

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσιζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύῳ καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·

ὄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250

Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 εἰς πεδῖον καταβῆναι, ἔν' ὄρκια πιστὰ τάμητε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες

him are gathered the captains of the Cretans. Full often was Menelaus, dear to Ares, wont to entertain him in our house, whene'er he came from Crete. And now all the rest of the bright-eyed Achaeans do I see, whom I could well note, and tell their names ; but two marshallers of the host can I not see, Castor, tamer of horses, and the goodly boxer, Polydeuces, even mine own brethren, whom the same mother bare. Either they followed not with the host from lovely Lacedaemon, or though they followed hither in their seafaring ships, they have now no heart to enter into the battle of warriors for fear of the words of shame and the many revilings that are mine."

So said she ; but they ere now were fast holden of the life-giving earth there in Lacedaemon, in their dear native land.

Meanwhile the heralds were bearing through the city the offerings for the holy oaths of the gods, two lambs and, in a goat-skin bottle, wine that maketh glad the heart, the fruit of the earth. And the herald Idaeus bare a shining bowl and golden cups ; and he came to the old king's side and roused him, saying : " Rise, thou son of Laomedon, the chieftains of the horse-taming Trojans, and of the brazen-coated Achaeans, summon thee to go down into the plain, that ye may swear oaths of faith with sacrifice. But Alexander and Menelaus, dear to Ares, will do battle with long spears for the woman's sake ; and whichsoever of the twain shall conquer, him let woman and treasure follow ; and we others, swearing friendship and oaths of faith with sacrifice, should then dwell in deep-soiled Troy,

ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”

Ὡς φάτο, ρίγησεν δ' ὁ γέρων, ἐκέλευσε δ'  
 ἑταίρους

ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·  
 τῷ δὲ διὰ Σκαιῶν πεδίοιנד' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῳᾶς καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265  
 ἐς μέσσον Τρῳῶν καὶ Ἀχαιῶν ἐστιχόωντο.

ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρῳῶν καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,  
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν.<sup>1</sup>  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῳᾶς ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285



but they will depart to Argos, pastureland of horses, and Achaea, the land of fair women.”

So spake he, and the old man shuddered, yet bade his companions yoke the horses ; and they speedily obeyed. Then Priam mounted and drew back the reins, and by his side Antenor mounted the beauteous car ; and the twain drove the swift horses through the Scaean gates to the plain.

But when they were now come to the Trojans and Achaeans, they stepped forth from the chariot upon the bounteous earth, and went into the midst of the Trojans and Achaeans. Straightway then rose up Agamemnon, king of men, and Odysseus of many wiles, and the lordly heralds brought together the offerings for the holy oaths of the gods, and mixed the wine in the bowl, and poured water over the hands of the kings. And the son of Atreus drew forth with his hand the knife that ever hung beside the great sheath of his sword, and cut hair from off the heads of the lambs ; and the heralds portioned it out to the chieftains of the Trojans and Achaeans. Then in their midst Agamemnon lifted up his hands and prayed aloud : “ Father Zeus, that rulest from Ida, most glorious, most great, and thou Sun, that beholdest all things and hearest all things, and ye rivers and thou earth, and ye that in the world below take vengeance on men that are done with life, whosoever hath sworn a false oath ; be ye witnesses, and watch over the oaths of faith. If Alexander slay Menelaus, then let him keep Helen and all her treasure ; and we will depart in our seafaring ships. But if so be fair-haired Menelaus shall slay Alexander, then let the Trojans give back

---

<sup>1</sup> Line 283 is omitted in some MSS.

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,  
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290  
 αὖθι μένων, ἧὸς κε τέλος πολέμοιο κιχείω."

Ἡ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
 ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰειγενέτησιν.  
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·  
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 ὦδέ σφ' ἐγκέφαλος χαμάδις ρέοι ὡς ὃδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.<sup>1</sup>"

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·  
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

<sup>1</sup> δαμεῖεν : μιγεῖεν.

Helen and all her treasure, and pay to the Argives in requital such recompense as beseemeth, even such as shall abide in the minds of men that are yet to be. Howbeit, if Priam and the sons of Priam be not minded to pay recompense unto me, when Alexander falleth, then will I fight on even thereafter, to get me recompense, and will abide here until I find an end of war."

He spake, and cut the lambs' throats with the pitiless bronze; and laid them down upon the ground gasping and failing of breath, for the bronze had robbed them of their strength. Then they drew wine from the bowl into the cups, and poured it forth, and made prayer to the gods that are for ever. And thus would one of the Achaeans and Trojans say: "Zeus, most glorious, most great, and ye other immortal gods, which host soever of the twain shall be first to work harm in defiance of the oaths, may their brains be thus poured forth upon the ground even as this wine, theirs and their children's; and may their wives be made slaves to others."

So spake they, but not yet was the son of Cronos to vouchsafe them fulfilment. Then in their midst spake Priam, Dardanus' son, saying: "Hearken to me, ye Trojans and well-greaved Achaeans. I verily will go my way back to windy Ilios, since I can in no wise bear to behold with mine eyes my dear son doing battle with Menelaus, dear to Ares. But this, I ween, Zeus knoweth, and the other immortal gods, for which of the twain the doom of death is ordained."

So spake the godlike man, and let place the lambs in his chariot, and himself mounted, and drew back

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο.  
 Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς  
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
 ὅπποτερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,  
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·  
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε, 320  
 ὅπποτερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἴδος εἴσω,  
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”  
 Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ  
 ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325  
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχεα κείμε·  
 αὐτὰρ ὃ γ' ἀμφ' ὦμοισιν ἐδύσετο τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν  
 οἷο κασιγνήτιο Λυκάονος· ἥρμοσε δ' αὐτῷ.  
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον<sup>1</sup>  
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·  
 εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.<sup>2</sup>  
 ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.  
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

<sup>1</sup> Lines 334 f. were rejected by Zenodotus.

<sup>2</sup> After 338 Zenodotus added a line,  
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετ' ἀσπίδα τερσανδέσσαν.

the reins, and by his side Antenor mounted the beauteous car; and the twain departed back to Ilios. But Hector, Priam's son, and goodly Odysseus first measured out a space, and thereafter took the lots and shook them in the bronze-wrought helmet, to know which of the twain should first let fly his spear of bronze. And the people made prayer and lifted their hands to the gods; and thus would one of the Achaeans and Trojans speak: "Father Zeus, that rulest from Ida, most glorious, most great, whichever of the twain it be that brought these troubles upon both peoples, grant that he may die and enter the house of Hades, whereas to us there may come friendship and oaths of faith."

So spake they, and great Hector of the flashing helm shook the helmet, looking behind him the while; and straightway the lot of Paris leapt forth. Then the people sate them down in ranks, where were each man's high-stepping horses, and his inlaid armour was set. But goodly Alexander did on about his shoulders his beautiful armour, even he, the lord of fair-haired Helen. The greaves first he set about his legs; beautiful they were, and fitted with silver ankle-pieces; next he did on about his chest the corselet of his brother Lycaon, and fitted it to himself. And about his shoulders he cast his silver-studded sword of bronze, and thereafter his shield great and sturdy; and upon his mighty head he set a well-wrought helmet with horse-hair crest—and terribly did the plume nod from above—and he took a valorous spear, that fitted his grasp. And in the self-same manner warlike Menelaus did on his battle-gear.

But when they had armed themselves on either

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345  
 πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσθη,  
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ  
 ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερον ὄρνυτο χαλκῷ  
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350  
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,<sup>1</sup>  
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”  
 Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσθη.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
 ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360  
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ'  
 αὐτῷ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
 Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 “Ζεῦ πάτερ, οὗ τις σείῃ θεῶν ὀλοώτερος ἄλλος· 365  
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·

<sup>1</sup> Line 352 was rejected by Aristarchus.

<sup>1</sup> We must render πάντοσ' εἵσθη in some such way as this, as the reference is presumably to the huge Mycenaean shield which was not “equal in all directions,” i.e. circular.

side of the throng, they strode into the space between the Trojans and Achaeans, glaring terribly; and amazement came upon them that beheld, both the Trojans, tamers of horses, and the well-greaved Achaeans; and the twain took their stand near together in the measured space, brandishing their spears in wrath one at the other. First Alexander hurled his far-shadowing spear, and smote upon the son of Atreus' shield that was well balanced on every side<sup>1</sup>; howbeit the bronze brake not through, but its point was turned in the stout shield. Next Atreus' son, Menelaus, rushed upon him with his spear, and made prayer to father Zeus: "Zeus, our king, grant that I may avenge me on him that was first to do me wrong, even on goodly Alexander, and subdue thou him beneath my hands; that many a one even of men yet to be may shudder to work evil to his host, that hath shown him friendship."

He spoke, and poised his far-shadowing spear, and hurled it; and he smote upon the son of Priam's shield, that was well balanced upon every side. Through the bright shield went the mighty spear, and through the corselet, richly dight, did it force its way; and straight on beside his flank the spear shore through his tunic; but he bent aside and escaped black fate. Then the son of Atreus drew his silver-studded sword, and raising himself on high smote the horn of his helmet; but upon it his sword shattered in pieces three, aye, four, and fell from his hand. Then the son of Atreus uttered a bitter cry with a glance at the broad heaven: "Father Zeus, than thou is no other god more baleful. Verily I deemed that I had got me vengeance upon Alexander for his wickedness, but

νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος  
ἦϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.<sup>1</sup>"

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειῆς,  
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς. 370  
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.  
καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἴφι κταμένοιο. 375  
κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.  
τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοῦς  
ῥύψ' ἐπιδιδήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.  
αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,  
καδ δ' εἶς ἐν θαλάμῳ εὐώδεϊ κηώεντι.  
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε· τὴν δ' ἐκίχανε  
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.  
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα; 385  
γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν  
εἰροκόμῳ, ἣ οἱ Λακεδαῖμονι ναιεταώσῃ  
ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·  
τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτη·  
"δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
κεῖνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,  
κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

<sup>1</sup> οὐδ' ἔβαλόν μιν : οὐδ' ἐδάμασσα Aristarchus.

<sup>1</sup> This meaning suits all passages in Homer in which κηώεις occurs (cf. *cavus*); in vi. 483, however, κηώδεϊ must mean "fragrant."



now is my sword broken in my hands, and forth from my grasp has my spear flown in vain, and I smote him not."

So saying, he sprang upon him, and seized him by the helmet with thick crest of horse-hair, and whirling him about began to drag him towards the well-greaved Achaeans; and Paris was choked by the richly-broidered strap beneath his soft throat, that was drawn tight beneath his chin to hold his helm. And now would Menelaus have dragged him away, and won glory unspeakable, had not Aphrodite, daughter of Zeus, been quick to see, and to his cost broken in twain the thong, cut from the hide of a slaughtered ox; and the empty helm came away in his strong hand. This he then tossed with a swing into the company of the well-greaved Achaeans, and his trusty comrades gathered it up; but himself he sprang back again, eager to slay his foe with spear of bronze. But him Aphrodite snatched up, full easily as a goddess may, and shrouded him in thick mist, and set him down in his fragrant, vaulted<sup>1</sup> chamber, and herself went to summon Helen. Her she found on the high wall, and round about her in throngs were the women of Troy. Then with her hand the goddess laid hold of her fragrant robe, and plucked it, and spake to her in the likeness of an ancient dame, a wool-comber, who had been wont to card the fair wool for her when she dwelt in Lacedaemon, and who was well loved of her; in her likeness fair Aphrodite spake: "Come hither; Alexander calleth thee to go to thy home. There is he in his chamber and on his inlaid couch, gleaming with beauty and fair raiment. Thou wouldest not deem

ἄνδρὶ μαχεσσάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν."

"Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε· 395  
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

"δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν;  
ἦ πῆ με προτέρω πολίων εὖ ναιομενάων 400

ἄξις, ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,  
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·  
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι.

τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης. 405

ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,<sup>1</sup>  
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐ φύλασσε,

εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.  
κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410

κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω  
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῶ."

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·

"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
τὼς δέ σ' ἀπεχθέρω ὥς νῦν ἔκπαγλα φίλησα, 415

μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

"Ὡς ἔφατ', ἔδδειςεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,

<sup>1</sup> ἀπόεικε κελεύθου Aristarchus : ἀπόειπε κελεύθους MSS.

<sup>1</sup> This is the only passage in Homer in which the word *δαίμων* is used to denote a definite god or goddess; but as Aphrodite is present in person, we can hardly render, "her fate led her on."

that he had come thither from warring with a foe, but rather that he was going to the dance, or sat there as one that had but newly ceased from the dance."

So spake she, and stirred Helen's heart in her breast; and when she marked the beauteous neck of the goddess, her lovely bosom, and her flashing eyes, then amazement seized her, and she spake, and addressed her, saying: "Strange goddess, why art thou minded to beguile me thus? Verily thou wilt lead me yet further on to one of the well-peopled cities of Phrygia or lovely Maeonia, if there too there be some one of mortal men who is dear to thee, seeing that now Menelaus hath conquered goodly Alexander, and is minded to lead hateful me to his home. It is for this cause that thou art now come hither with guileful thought. Go thou, and sit by his side, and depart from the way of the gods, neither let thy feet any more bear thee back to Olympus; but ever be thou troubled for him, and guard him, until he make thee his wife, or haply his slave. But thither will I not go—it were a shameful thing—to array that man's couch; all the women of Troy will blame me hereafter; and I have measureless griefs at heart."

Then stirred to wrath fair Aphrodite spake to her: "Provoke me not, rash woman, lest I wax wroth and desert thee, and hate thee, even as now I love thee wondrously; and lest I devise grievous hatred between both, Trojans alike and Danaans; then wouldst thou perish of an evil fate."

So spake she, and Helen, sprung from Zeus, was seized with fear; and she<sup>1</sup> went, wrapping herself

βῆ δὲ κατασχομένη ἐάνῳ ἀργῇτι φαεινῷ  
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων. 420

Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
ἥ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.<sup>1</sup>  
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα. 425

ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ·  
“ ἦλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ' ὀλέσθαι,  
ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430  
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι.  
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον<sup>2</sup>  
ἐξαυτίς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγὼ γε  
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μῦθοισιν ἀμειβόμενος προσέειπε·  
“ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.  
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
κεῖνον δ' αὖτις ἐγὼ· πάρα γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·  
οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφ-  
εκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,  
νήσω δ' ἐν Κραναῇ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445  
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἡμερος αἰρεῖ.”

<sup>1</sup> In place of lines 423-426 Zenodotus gave,

αὕτῃ δ' ἀντίον ἴξεν Ἀλεξάνδροιο ἀνακτος.

<sup>2</sup> Lines 432-436 were rejected by Aristarchus.

in her bright shining mantle, in silence; and she was unseen of the Trojan women; and the goddess led the way.

Now when they were come to the beautiful palace of Alexander, the handmaids turned forthwith to their tasks, but she, the fair lady, went to the high-roofed chamber. And the goddess, laughter-loving Aphrodite, took for her a chair, and set it before the face of Alexander. Thereon Helen sate her down, the daughter of Zeus that beareth the aegis, with eyes turned askance; and she chid her lord, and said: "Thou hast come back from the war; would thou hadst perished there, vanquished by a valiant man that was my former lord. Verily it was thy boast aforetime that thou wast a better man than Menelaus, dear to Ares, in the might of thy hands and with thy spear. But go now, challenge Menelaus, dear to Ares, again to do battle with thee, man to man. But, nay, I of myself bid thee refrain, and not war amain against fair-haired Menelaus, nor fight with him in thy folly, lest haply thou be vanquished anon by his spear."

Then Paris made answer, and spake to her, saying: "Chide not my heart, lady, with hard words of reviling. For this present hath Menelaus vanquished me with Athene's aid, but another time shall I vanquish him; on our side too there be gods. But come, let us take our joy, couched together in love; for never yet hath desire so encompassed my soul—nay, not when at the first I snatched thee from lovely Lacedaemon and sailed with thee on my seafaring ships, and on the isle of Cranaë had dalliance with thee on the couch of love—as now I love thee, and sweet desire layeth hold of me."

Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἶπετ'  
ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,  
'Ατρεΐδης δ' ἄν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,  
εἴ που ἐσαθρήσειεν 'Αλέξανδρον θεοειδέα. 450  
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
δείξαι 'Αλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.  
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων· 455  
“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·  
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου,  
ὕμεῖς δ' 'Αργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,  
ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460  
Ὡς ἔφατ' 'Ατρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι 'Αχαιοί.

He spake, and led the way to the couch, and with him followed his wife.

Thus the twain were couched upon the corded bed ; but the son of Atreus ranged through the throng like a wild beast, if anywhere he might have sight of godlike Alexander. But none of the Trojans or their famed allies could then discover Alexander to Menelaus, dear to Ares. Not for love verily were they fain to hide him, could any have seen him, for he was hated of all even as black death. Then the king of men, Agamemnon, spake among them, saying : " Hearken to me, ye Trojans and Dardanians and allies. Victory is now of a surety seen to rest with Menelaus, dear to Ares ; do ye therefore give up Argive Helen and the treasure with her, and pay ye in requital such recompense as beseemeth, even such as shall abide in the minds of men that are yet to be."

So spake the son of Atreus, and all the Achaeans shouted assent.

## ΙΛΙΑΔΟΣ Δ

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
 νέκταρ ἐωνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην 5  
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·  
 “δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενηΐς Ἀθήνῃ.  
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·  
 καὶ νῦν ἐξεσάωσεν οἷόμενον θανέεσθαι.  
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
 ἥ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἥ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,  
 αὖτις δ' Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο.”  
 “Ὡς ἔφαθ', αἰ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ· 20

<sup>1</sup> The epithet “Alalcomenean” is derived from a place-name (Alalcomenae, in Boeotia). It may well, however, have in this context no local force, but mean rather “the guardian” or “defender.”



## BOOK IV

Now the gods, seated by the side of Zeus, were holding assembly on the golden floor, and in their midst the queenly Hebe poured them nectar, and they with golden goblets pledged one the other as they looked forth upon the city of the Trojans. And forthwith the son of Cronos made essay to provoke Hera with mocking words, and said with malice : " Twain of the goddesses hath Menelaus for helpers, even Argive Hera, and Alalcomenean<sup>1</sup> Athene. Howbeit these verily sit apart and take their pleasure in beholding, whereas by the side of that other laughter-loving Aphrodite ever standeth, and wardeth from him fate, and but now she saved him, when he thought to perish. But of a surety victory rests with Menelaus, dear to Ares ; let us therefore take thought how these things are to be ; whether we shall again rouse evil war and the dread din of battle, or put friendship between the hosts. If this might in any wise be welcome to all and their good pleasure, then might the city of king Priam still be an habitation, and Menelaus take back Argive Helen."

So spake he, and thereat Athene and Hera

πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.  
 "Ἡρῇ δ' οὐκ ἔχαδε στήθεος χόλον, ἀλλὰ προσηύδα·  
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες· 25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἦδ' ἀτέλεστον,  
 ἰδρῶ θ' ὃν ἰδρῶσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιό τε παισίν.  
 ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα  
 Ζεὺς· 30

" δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ρέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις  
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ  
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40

τὴν ἐθέλω ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,  
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι·  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.

αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45

τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρή  
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

murmured, who sat side by side, and were devising ills for the Trojans. Athene verily held her peace and said naught, wroth though she was at father Zeus, and fierce anger gat hold of her; howbeit Hera's breast contained not her anger, but she spake to him, saying: "Most dread son of Cronos, what a word hast thou said! How art thou minded to render my labour vain and of none effect, and the sweat that I sweated in my toil,—aye, and my horses twain waxed weary with my summoning the host for the bane of Priam and his sons? Do thou as thou wilt; but be sure we other gods assent not all thereto."

Then, stirred to hot anger, spake to her Zeus, the cloud-gatherer: "Strange queen, wherein do Priam and the sons of Priam work thee ills so many, that thou ragest unceasingly to lay waste the well-built citadel of Ilios? If thou wert to enter within the gates and the high walls, and to devour Priam raw and the sons of Priam and all the Trojans besides, then perchance mightest thou heal thine anger. Do as thy pleasure is; let not this quarrel in time to come be to thee and me a grievous cause of strife between us twain. And another thing will I tell thee, and do thou lay it to heart. When it shall be that I, vehemently eager to lay waste a city, choose one wherein dwell men that are dear to thee, seek thou in no wise to hinder my anger, but suffer me; since I too have yielded to thee of mine own will, yet with soul unwilling. For of all cities beneath sun and starry heaven wherein men that dwell upon the face of the earth have their abodes, of these sacred Ilios was most honoured of my heart, and Priam and the people of Priam,

οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,  
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50  
“ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,  
Ἄργός τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·  
τάων οὗ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.  
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,<sup>1</sup> 55  
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.  
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,  
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
ἁμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60  
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,  
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι  
ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι  
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65  
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

Ὡς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν  
τε·

αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ 70  
Ἀχαιοὺς,  
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

<sup>1</sup> Lines 55 f. were rejected by Aristarchus.

with goodly spear of ash. For never at any time was mine altar in lack of the equal feast, the drink-offering, and the savour of burnt-offering, even the worship that is our due."

Then in answer to him spake ox-eyed, queenly Hera: "Verily have I three cities that are far dearest in my sight, Argos and Sparta and broadwayed Mycenae; these do thou lay waste whensoever they shall be hateful to thy heart. Not in their defence do I stand forth, nor account them too greatly. For even though I grudge thee, and am fain to thwart their overthrow, I avail naught by my grudging, for truly thou art far the mightier. Still it beseemeth that my labour too be not made of none effect; for I also am a god, and my birth is from the stock whence is thine own, and crooked-counselling Cronos begat me as the most honoured of his daughters in twofold wise, for that I am eldest, and am called thy wife, whilst thou art king among all the immortals. Nay then, let us yield one to the other herein, I to thee and thou to me, and all the other immortal gods will follow with us; and do thou straightway bid Athene go her way into the dread din of battle of Trojans and Achaeans, and contrive how that the Trojans may be first in defiance of their oaths to work evil upon the Achaeans that exult in their triumph."

So said she, and the father of men and gods failed not to hearken; forthwith he spake to Athene winged words: "Haste thee with all speed unto the host into the midst of Trojans and Achaeans, and contrive how that the Trojans may be first in defiance of their oaths to work evil upon the Achaeans that exult in their triumph."

Ὡς εἰπὼν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.  
 οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75  
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἱενται·  
 τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,  
 Τρῳάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοῦς· 80  
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ  
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι  
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85  
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,  
 Λαοδόκῳ Ἀντηγορίδῃ, κρατερῷ αἰχμητῇ,  
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.<sup>1</sup>  
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε  
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων 90  
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.  
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;  
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρείος υἱὸν  
 σῶ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο, 100

<sup>1</sup> εἴ που ἐφεύροι : εὔρε δὲ τόνδε Zenodotus, who omitted 89.

So saying, he stirred on Athene that was already eager, and down from the peaks of Olympus she went darting. Even in such wise as the son of crooked-counselling Cronos sendeth a star to be a portent for seamen or for a wide host of warriors, a gleaming star, and therefrom the sparks fly thick ; even so darted Pallas Athene to earth, and down she leapt into the midst ; and amazement came upon all that beheld, on horse-taming Trojans and well-greaved Achaeans ; and thus would a man say with a glance at his neighbour : “ Verily shall we again have evil war and the dread din of battle, or else friendship is set amid the hosts by Zeus, who is for men the dispenser of battle.”

So would many a one of Achaeans and Trojans speak. But Athene entered the throng of the Trojans in the guise of a man, even of Laodocus, son of Antenor, a valiant spearman, in quest of god-like Pandarus, if haply she might find him. And she found Lycaon's son, peerless and stalwart, as he stood, and about him were the stalwart ranks of the shield-bearing hosts that followed him from the streams of Aesepus. Then she drew near, and spake to him winged words : “ Wilt thou now hearken to me, thou wise-hearted son of Lycaon ? Then wouldst thou dare to let fly a swift arrow upon Menelaus, and wouldst win favour and renown in the eyes of all the Trojans, and of king Alexander most of all. From him of a surety wouldst thou before all others bear off glorious gifts, should he see Menelaus, the warlike son of Atreus, laid low by thy shaft, and set upon the grievous pyre. Nay, come, shoot thine arrow at glorious Menelaus, and

# HOMER

εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ  
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην  
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης."

"Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν.  
αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς 105  
ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι  
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.  
τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·  
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110  
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ  
ἀγκλίνας· πρόσθεν δὲ σάκεα σθένον ἐσθλοὶ ἐταῖροι,  
μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν,  
πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρείος υἱόν.<sup>1</sup> 115  
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν  
ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων.<sup>2</sup>  
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστόν,  
εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ  
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120  
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.  
ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·  
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.<sup>3</sup>  
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,

<sup>1</sup> Ἀτρείος υἱόν : ἀρχὸν Ἀχαιῶν (cf. 195 and 205).

<sup>2</sup> Line 117 was rejected by Aristarchus.

<sup>3</sup> Lines 123 f. were given by Zenodotus in inverse order.

<sup>1</sup> This seems the most natural rendering of the epithet. Connexion between the wolf and Apollo is completely established. Others prefer to render "light-born," or "light-begetting," and still others, "born in Lycia."

<sup>2</sup> The word ἔρμα is very obscure. In Homer it means "a prop," and the plural occurs in the sense of "earrings"



vow to Apollo, the wolf-born<sup>1</sup> god, famed for his bow, that thou wilt sacrifice a glorious hecatomb of firstling lambs, when thou shalt come to thy home, the city of sacred Zeleia."

So spake Athene, and persuaded his heart in his folly. Straightway he uncovered his polished bow of the horn of a wild ibex, that himself on a time had smitten beneath the breast as it came forth from a rock, he lying in wait the while in a place of ambush, and had struck it in the chest, so that it fell backward in a cleft of the rock. From its head the horns grew to a length of sixteen palms; these the worker in horn had wrought and fitted together, and smoothed all with care, and set thereon a tip of gold. This bow he bent, leaning it against the ground, and laid it carefully down; and his goodly comrades held their shields before him, lest the warrior sons of the Achaeans should leap to their feet or ever Menelaus, the warlike son of Atreus, was smitten. Then opened he the lid of his quiver, and took forth an arrow, a feathered arrow that had never been shot, freighted<sup>2</sup> with dark pains; and forthwith he fitted the bitter arrow to the string, and made a vow to Apollo, the wolf-born god, famed for his bow, that he would sacrifice a glorious hecatomb of firstling lambs, when he should come to his home, the city of sacred Zeleia. And he drew the bow, clutching at once the notched arrow and the string of ox's sinew: the string he brought to his breast and to the bow the iron arrow-head. But when he had drawn the great bow into a round, the bow

(xiv. 182, and *Odyssey* xviii. 297). The word occurs in later Greek in the sense of "ballast," and this may give a clue to the meaning here.

λίγξε βίος, νευρή δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125  
ὄξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγελειν,  
ἣ τοι πρόσθε σταῖσα βέλος ἔχεπευκὲς ἄμυνεν.  
ἣ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
παιδὸς ἑέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνω,  
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες  
χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.  
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς οἷστος·  
διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο, 135  
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
μίτρης θ', ἣν ἐφόρει ἔρυμα<sup>1</sup> χροός, ἔρκος ἀκόντων,  
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.  
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός·  
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς.<sup>2</sup> 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνῃ  
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·  
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,  
ἀμφότερον κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145  
τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ  
εὐφύεες κνημαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγα-  
μέωνων,

ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.<sup>3</sup>

<sup>1</sup> ἔρυμα: ἔλυμα Zenodotus, Aristophanes.

<sup>2</sup> Line 140 was rejected by Aristarchus.

<sup>3</sup> Line 149 was rejected by Aristarchus.

<sup>1</sup> The *μίτρη* appears to have been a short kilt-like piece of armour, covering the abdomen and the thighs. It is mentioned only here (with 187 and 216) and in v. 857, but cf. the epithets *αἰολομίτρης* (v. 707) and *ἀμιτροχίτωνες* (xvi. 419).

twanged and the string sang aloud, and the keen arrow leapt, eager to wing its way amid the throng.

Then, O Menelaus, the blessed gods, the immortals, forgot thee not ; and before all the daughter of Zeus, she that driveth the spoil, who took her stand before thee, and warded off the stinging arrow. She swept it just aside from the flesh, even as a mother sweepeth a fly from her child when he lieth in sweet slumber ; and of herself she guided it where the golden clasps of the belt were fastened and the corselet overlapped. On the clasped belt lighted the bitter arrow, and through the belt richly dight was it driven, and clean through the curiously wrought corselet did it force its way, and through the taslet<sup>1</sup> which he wore, a screen for his flesh and a barrier against darts, wherein was his chiefest defence ; yet even through this did it speed. So the arrow grazed the outermost flesh of the warrior, and forthwith the dark blood flowed from the wound.

As when a woman staineth ivory with scarlet, some woman of Maeonia or Caria, to make a cheek-piece for horses, and it lieth in a treasure-chamber, though many horsemen pray to wear it ; but it lieth there as a king's treasure, alike an ornament for his horse and to its driver a glory ; even in such wise, Menelaus, were thy thighs stained with blood, thy shapely thighs and thy legs and thy fair ankles beneath.

Thereat shuddered the king of men, Agamemnon, as he saw the black blood flowing from the wound,

For a full discussion of the problem see Helbig, *Das homerische Epos*<sup>2</sup>, 290 ff. ; Reichel, *Homerische Waffen*<sup>2</sup>, 74 f., 91 f., and Leaf, *Iliad*<sup>2</sup> i. 579 f.

ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150  
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,  
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἵμά τε ἀρνῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160  
 ἔκ τε καὶ ὁπὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμᾶρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο, 165  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι  
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάνης καὶ πότμον<sup>1</sup> ἀναπλήσης βιότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·  
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν  
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

<sup>1</sup> πότμον Aristarchus : μοῖραν mss.

<sup>1</sup> By which the arrow-head was fastened to the shaft.

and Menelaus, dear to Ares, himself likewise shuddered. But when he saw that the sinew<sup>1</sup> and the barbs were without the flesh, back again into his breast was his spirit gathered. But with a heavy moan spake among them lord Agamemnon, holding Menelaus by the hand; and his comrades too made moan: "Dear brother, it was for thy death, meseems, that I swore this oath with sacrifice, setting thee forth alone before the face of the Achaeans to do battle with the Trojans, seeing the Trojans have thus smitten thee, and trodden under foot the oaths of faith. Yet in no wise is an oath of none effect and the blood of lambs and drink-offerings of unmixed wine and the hand-clasps, wherein we put our trust. For even if for the moment the Olympian vouchsafeth not fulfilment, yet late and at length doth he fulfil them, and with a heavy price do men make atonement, even with their own heads and their wives and their children. For of a surety know I this in heart and soul: the day shall come when sacred Ilios shall be laid low, and Priam, and the people of Priam, with goodly spear of ash; and Zeus, son of Cronos, throned on high, that dwelleth in the heaven, shall himself shake over them all his dark aegis in wrath for this deceit. These things verily shall not fail of fulfilment; yet dread grief for thee shall be mine, O Menelaus, if thou shalt die and fill up thy lot of life. Aye, and as one most despised should I return to thirsty Argos, for straightway will the Achaeans bethink them of their native land, and so should we leave to Priam and the Trojans their boast, even Argive Helen. And thy bones shall the earth rot as thou liest in the land of Troy with thy task unfinished;

καί κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορεόντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·  
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν 180  
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·  
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·  
 οὐκ ἐν καιρίῳ ὅξυ πάγη βέλος, ἀλλὰ πάροιθεν 185  
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε  
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-  
 μέμνων·  
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·  
 ἔλκος δ' ἱητῆρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190  
 φάρμαχ', ἃ κεν παύσῃσι μελαινᾶν ὀδυνᾶν."

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·  
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,  
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον Ἀτρέος υἱόν,<sup>1</sup> 195  
 ὃν τις οἷστεύσας ἔβαλεν, τόξων ἐὺ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."

Ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν 200  
 ἐσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο.

<sup>1</sup> Lines 195-197 (=205-207) were rejected by Aristarchus.  
 Ἀτρέος υἱόν : ἀρχὸν Ἀχαιῶν (cf. 115 and 205).

and thus shall many a one of the overweening Trojans say, as he leapeth upon the barrow of glorious Menelaus : ' Would that in every matter it may be thus that Agamemnon may fulfil his wrath, even as now he led hither a host of the Achaeans to no purpose, and lo ! he hath departed home to his dear native land with empty ships, and hath left here noble Menelaus.' So shall some man speak in aftertime ; in that day let the wide earth gape for me."

But fair-haired Menelaus spake and heartened him, saying : " Be thou of good cheer, neither affright in any wise the host of the Achaeans. Not in a fatal spot hath the shaft been fixed ; ere that my flashing belt stayed it, and the kilt beneath, and the taslet that the coppersmiths fashioned."

Then in answer to him spake lord Agamemnon : " Would it may be so, dear Menelaus. But the leech shall search the wound and lay thereon simples that shall make thee cease from dark pains."

Therewith he spake to Talthybius, the godlike herald : " Talthybius, make haste to call hither Machaon, son of Asclepius, the peerless leech, to see warlike Menelaus, son of Atreus, whom some man well skilled in archery hath smitten with an arrow, some Trojan or Lycian, compassing glory for himself but for us sorrow."

So spake he, and the herald failed not to hearken, as he heard, but went his way throughout the host of the brazen-coated Achaeans, glancing this way and that for the warrior Machaon ; and he marked him as he stood, and round about him were the stalwart ranks of the shield-bearing hosts that followed him from Trica, the pastureland of horses.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 “ὄρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,  
 ὄφρα ἴδῃς Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν,<sup>1</sup> 205  
 ὃν τις οὔστεύσας ἔβαλεν, τόξων ἐὺ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”  
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·  
 βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.  
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγῃγέραθ' ὅσοι  
 ἄριστοι  
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος  
 φώς,  
 αὐτίκα δ' ἐκ ζωστήῃρος ἀρηρότος ἔλκεν οὔστόν·  
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.  
 λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθε 215  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οὔστός,  
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε  
 Χείρων.  
 “Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαοι· 220  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.  
 “Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μάλα σπεύδοντα μάχην εἰς κυδιάνειραν. 225  
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας  
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραῖδαο·

<sup>1</sup> ἀρχὸν Ἀχαιῶν: Ἀτρεὺς υἱόν (cf. 115 and 195).



And he came up to him, and spake winged words, saying: "Rouse thee, son of Asclepius; lord Agamemnon calleth thee to see warlike Menelaus, captain of the Achaeans, whom some man, well skilled in archery, hath smitten with an arrow, some Trojan or Lycian, compassing glory for himself but for us sorrow."

So spake he, and roused the heart in his breast, and they went their way in the throng throughout the broad host of the Achaeans. And when they were come where was fair-haired Menelaus, wounded, and around him were gathered in a circle all they that were chieftains, the godlike hero came and stood in their midst, and straightway drew forth the arrow from the clasped belt; and as it was drawn forth the sharp barbs were broken backwards. And he loosed the flashing belt and the kilt beneath and the taslet that the coppersmiths fashioned. But when he saw the wound where the bitter arrow had lighted, he sucked out the blood, and with sure knowledge spread thereon soothing simples, which of old Cheiron had given to his father with kindly thought.

While they were thus busied with Menelaus, good at the war-cry, meanwhile the ranks of the shield-bearing Trojans came on; and the Achaeans again did on their battle-gear, and bethought them of war.

Then wouldst thou not have seen goodly Agamemnon slumbering, nor cowering, nor with no heart for fight, but full eager for battle where men win glory. His horses and his chariot adorned with bronze he let be, and his squire, Eurymedon, son of Peiraeus' son Ptolemaeus, kept the snorting steeds

τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε  
κέν μιν

γυῖα λάβη κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλεῖτο στίχας ἀνδρῶν.  
καί ρ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυ-  
πώλων,

τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·

“ Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·  
οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός· 235  
ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,  
ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·

“ Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;  
τίφθ' οὕτως ἔστητε τεθηπότες ἡὔτε νεβροί,  
αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245  
ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.  
ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,  
ὄφρα ἴδῃτ' αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων; ”

Ὡς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250  
ἦλθε δ' ἐπὶ Κρήτεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.  
οἱ δ' ἀμφ' Ἰδομενῆα δαῖφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,  
Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

<sup>1</sup> I render the text in its traditional form, as given above, but we should almost certainly read the contemptuous neuter, ἐλέγχεα, “things of shame,” as in ii. 235, v. 787, viii. 228, xxiv. 260.

withdrawn apart; and straitly did Agamemnon charge him to have them at hand, whenever weariness should come upon his limbs, as he gave commands throughout all the host; but he himself ranged on foot through the ranks of warriors. And whomsoever of the Danaans with swift steeds he saw eager, to these would he draw nigh, and hearten them earnestly, saying: "Ye Argives, relax ye no whit of your furious valour; for father Zeus will be no helper of lies; nay, they that were the first to work violence in defiance of their oaths, their tender flesh of a surety shall vultures devour, and we shall bear away in our ships their dear wives and little children, when we shall have taken their citadel."

And whomsoever again he saw holding back from hateful war, them would he chide roundly with angry words: "Ye Argives that rage with the bow, ye men of dishonour,<sup>1</sup> have ye no shame? Why is it that ye stand thus dazed, like fawns that, when they have grown weary with running over a wide plain, stand still, and in their hearts is no valour found at all? Even so ye stand dazed and fight not. Is it that ye wait for the Trojans to come near where your ships with stately sterns are drawn up on the shore of the grey sea, that ye may know if haply the son of Cronos will stretch forth his arm over you?"

Thus ranged he giving his commands through the ranks of warriors; and he came to the Cretans as he fared through the throng of men. These were arming them for war around wise-hearted Idomeneus; and Idomeneus stood amid the foremost fighters like a wild boar in valour, while Meriones was speeding on the hindmost battalions. At sight of them

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἑνδρῶν Ἀγαμέμνων, 255  
αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

“ Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων  
ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ  
ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἰ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ  
δαιτρὸν πίνωσι, σὸν δὲ πλεῖον δέπας αἰεὶ  
ἔστηχ', ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.  
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεαί εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἡῦδα· 265

“ Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος  
ἔσσομαι, ὥς τὸ πρῶτον ὑτέστην καὶ κατένευσα·  
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,  
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν  
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270  
ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

Ὡς ἔφατ', Ἀτρεΐδῃς δὲ παρώχετο γηθόσυνος  
κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.  
ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275  
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἑόντι<sup>1</sup> μελάντερον ἡὔτε πίσσα  
φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα  
πολλήν·

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·  
τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηνῶν 280  
δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

<sup>1</sup> ἑόντι : ἰόντι Zenodotus.

Agamemnon, king of men, waxed glad, and forth-with he spake to Idomeneus with gentle words : " Idomeneus, beyond all the Danaans with swift steeds do I show honour to thee both in war and in tasks of other sort, and at the feast, when the chieftains of the Argives let mingle in the bowl the flaming wine of the elders. For even though the other long-haired Achaeans drink an allotted portion, thy cup standeth ever full, even as for mine own self, to drink whensoever thy heart biddeth thee. Come, rouse thee for battle, such a one as of old thou declaredst thyself to be."

To him then Idomeneus, leader of the Cretans, made answer, saying : " Son of Atreus, of a surety will I be to thee a trusty comrade, even as at the first I promised and gave my pledge ; but do thou urge on the other long-haired Achaeans that we may fight with speed, seeing the Trojans have made of none effect our oaths. Death and woes shall hereafter be their lot, for that they were the first to work violence in defiance of the oaths."

So spake he, and the son of Atreus passed on, glad at heart, and came to the Aiantes as he fared through the throng of warriors ; these were arming them for battle, and a cloud of footmen followed with them. Even as when from some place of outlook a goatherd seeth a cloud coming over the face of the deep before the blast of the West Wind, and to him being afar off it seemeth blacker than pitch as it passeth over the face of the deep, and it bringeth a mighty whirlwind ; and he shuddereth at sight of it, and driveth his flock beneath a cave ; even in such wise by the side of the Aiantes did the thick battalions of youths, nurtured of Zeus, move

κυάνεαι,<sup>1</sup> σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν—οὐ γὰρ ἔοικ’ ὀτρυνέμεν—οὐ τι κελεύω·  
 αὐτῶ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 τῷ κε τάχ’ ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290  
 χερσὶν ὑφ’ ἡμετέρησιν ἀλουσά τε περθομένη τε.”  
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’  
 ἄλλους·  
 ἔνθ’ ὃ γε Νέστορ’ ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,  
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν.  
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,  
 πεζοὺς δ’ ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ’ ἐς μέσσον ἔλασεν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300  
 ἱππεῦσιν μὲν πρῶτ’ ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
 σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·  
 “ μηδέ τις ἱπποσύνη τε καὶ ἡγορέῃφι πεποιθὼς  
 οἶος πρόσθ’ ἄλλων μεμάτω Τρῶεσσι μάχεσθαι,  
 μηδ’ ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305  
 ὃς δέ κ’ ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ’ ἄρμαθ’ ἵκηται,  
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτω.  
 ὦδε καὶ οἱ πρότεροι πόλεας καὶ τείχε’ ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”  
 Ὡς ὃ γέρων ὀτρυνε πάλαι πολέμων ἐὺ εἰδώς· 310

<sup>1</sup> κυάνεαι : ἡρώων Zenodotus.

into furious war—dark battalions, bristling with shields and spears. At sight of these lord Agamemnon waxed glad, and he spake and addressed them with winged words : “ Ye Aiantes, leaders of the brazen-coated Argives, to you twain, for it beseemeth not to urge you, I give no charge ; for of yourselves ye verily bid your people fight amain. I would, O father Zeus and Athene and Apollo, that such spirit as yours might be found in the breasts of all ; then would the city of king Priam forthwith bow her head, taken and laid waste beneath our hands.”

So saying, he left them there and went to others. Then found he Nestor, the clear-voiced orator of the Pylians, arraying his comrades and urging them to fight, around mighty Pelagon and Alastor and Chromius and lord Haemon and Bias, shepherd of the host. The charioteers first he arrayed with their horses and cars, and behind them the footmen, many and valiant, to be a bulwark of battle ; but the cowards he drave into the midst, that were he never so loath each man must needs fight perforce. Upon the charioteers was he first laying charge, and he bade them keep their horses in hand, nor drive tumultuously on amid the throng. “ Nèither let any man, trusting in his horsemanship and his valour, be eager to fight with the Trojans alone in front of the rest, nor yet let him draw back ; for so will ye be the feeblèr. But what man soe’er from his own car can come at a car of the foe, let him thrust forth with his spear, since verily it is far better so. Thus also did men of olden time lay waste cities and walls, having in their breasts mind and spirit such as this.”

So was the old man urging them on, having know-

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
“ὦ γέρον, εἴθ’, ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.  
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315  
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερῆνιος ἱππότης Νέστωρ·  
“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς  
ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.  
ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.<sup>1</sup>  
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω  
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο  
ὀπλότεροι γεγάασι πεποιθήσιν τε βίηφιν.” 325

“Ὡς ἔφατ’, Ἀτρεΐδης δὲ παρώχετο γηθόσυνος  
κῆρ.  
εὗρ’ υἱὸν Πετewῶ Μενεσθῆα πλήξιππον  
ἔσταότ’· ἀμφὶ δ’ Ἀθηναῖοι, μήστωρες αὐτῆς·  
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330  
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,  
ἀλλὰ νέον συνρορινόμεναι κίνυντο φάλαγγες  
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες  
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335

<sup>1</sup> ὀπάζει: ἰκάνει (cf. viii. 102).

<sup>1</sup> The adjective ὁμοῖος is certainly to be distinguished from ὁμοῖος, and the traditional rendering, “common to all,” is not particularly apt as applied to γῆρας, and is quite inappropriate in connexion with πόλεμος, etc. The word occurs in Homer only as an epithet of war, strife, old age, and death. It seems best to follow the ancient



ledge of battles from of old. At sight of him lord Agamemnon waxed glad, and he spake, and addressed him with winged words : " Old Sir, I would that even as is the spirit in thy breast, so thy limbs might obey, and thy strength be firm. But evil<sup>1</sup> old age presseth hard upon thee ; would that some other among the warriors had thy years, and that thou wert among the youths."

To him then made answer the horseman, Nestor of Gerenia : " Son of Atreus, verily I myself could wish that I were such a one as on the day when I slew goodly Ereuthalion. But in no wise do the gods grant to men all things at one time. As I was then a youth, so now doth old age attend me. Yet even so will I abide among the charioteers and urge them on by counsel and by words ; for that is the office of elders. Spears shall the young men wield who are more youthful than I and have confidence in their strength."

So spake he, and the son of Atreus passed on glad at heart. He found Menestheus, driver of horses, son of Peteos, as he stood, and about him were the Athenians, masters of the war-cry. And hard by stood Odysseus of many wiles, and with him the ranks of the Cephallenians, no weakling folk, stood still ; for their host had not as yet heard the war-cry, seeing the battalions of the horse-taming Trojans and the Achaeans had but newly bestirred them to move ; wherefore these stood, and waited until some other serried battalions of the Achaeans should advance to set upon the Trojans, and begin the

glossographers and understand the word as an equivalent of *κακός*, although we need not go so far as to read *δολίος*, with Nauck.

τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
“ὦ νιὲ Πετewο διοτρεφέος βασιλῆος,  
καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,<sup>1</sup>  
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’  
ἄλλους;

340

σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἐόντας  
ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·  
πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,  
ὅπποτε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα  
οἶνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·  
νῦν δὲ φίλως χ’ ὀρώωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”

345

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις  
Ὀδυσσεύς·

“Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350  
πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅπποτ’ Ἀχαιοὶ  
Τρῳσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα;  
ὄψαι, ἦν ἐθέλησθα καὶ αἰ κέν τοι τὰ μεμήλη,  
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα  
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βάζεις.” 355

Τὸν δ’ ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,  
ὥς γνῶ χωρόμενοιο· πάλιν δ’ ὃ γε λάζετο μῦθον·  
“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·  
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ’ ἐγὼ περ.  
ἀλλ’ ἴθι, ταῦτα δ’ ὀπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν  
νῦν

360

εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

<sup>1</sup> κερδαλεόφρον : φαίδιμ’ Ὀδυσσεῦ Zenodotus.

battle. At sight of these Agamemnon, king of men, chid them, and spoke, and addressed them with winged words : " O son of Peteos, the king nurtured of Zeus, and thou that excellest in evil wiles, thou of crafty mind, why stand ye apart cowering, and wait for others ? For you twain were it seemly that ye take your stand amid the foremost, and confront blazing battle ; for ye are the first to hear my bidding to the feast, whenso we Achaeans make ready a banquet for the elders. Then are ye glad to eat roast meat and drink cups of honey-sweet wine as long as ye will. But now would ye gladly behold it, aye if ten serried battalions of the Achaeans were to fight in front of you with the pitiless bronze."

Then with an angry glance from beneath his brows Odysseus of many wiles addressed him : " Son of Atreus, what a word hath escaped the barrier of thy teeth ! How sayest thou that we are slack in battle, whenso we Achaeans rouse keen war against the horse-taming Trojans ? Thou shalt see, if so be thou wilt and if thou carest aught therefor, the father of Telemachus mingling with the foremost fighters of the horse-taming Trojans. This that thou sayest is as empty wind."

Then lord Agamemnon spake to him with a smile, when he knew that he was wroth, and took back his words : " Zeus-born son of Laërtes, Odysseus of many wiles, neither do I chide thee overmuch nor urge thee on, for I know that the heart in thy breast knoweth kindly thoughts, seeing thou art minded even as I am. Nay, come, these things will we make good hereafter, if any harsh word hath been spoken now ; and may the gods make all to come to naught."

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365  
 ἑσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·  
 παρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.  
 καὶ τὸν μὲν νείκεσσε ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370  
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;  
 οὐ μὲν Τυδέϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηϊοῖσι μάχεσθαι,  
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375  
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας  
 ξεῖνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων·  
 οἳ δὲ τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,  
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·  
 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380  
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
 οἳ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
 Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖν,  
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεῖωνας 385  
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.  
 ἔνθ' οὐδὲ ξεῖνός περ ἑὼν ἵππηλάτα Τυδεὺς  
 τάρβει, μῦνος ἑὼν πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 ῥηϊδίως· τοίη οἳ ἐπίρροθος ἦεν Ἀθήνη. 390  
 οἳ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

1 The phrase denotes the lanes between the opposing armies, the ranks on either side being likened to causeways or dykes. *γέφυρα* does not mean "bridge" in Homer.

So saying he left them there and went to others. Then found he the son of Tydeus, Diomedes high of heart, as he stood in his jointed car; and by his side stood Sthenelus, son of Capaneus. At sight of him too lord Agamemnon chid him, and spake and addressed him with winged words: "Ah me, thou son of wise-hearted Tydeus, tamer of horses, why cowerest thou, why gazest thou at the dykes of battle<sup>1</sup>? Tydeus of a surety was not wont thus to cower, but far in advance of his comrades to fight against the foe, as they tell who saw him amid the toil of war; for I never met him, neither saw him; but men say that he was pre-eminent over all. Once verily he came to Mycenae, not as an enemy, but as a guest, in company with godlike Polyneices, to gather a host; for in that day they were waging a war against the sacred walls of Thebe, and earnestly did they make prayer that glorious allies be granted them; and the men of Mycenae were minded to grant them, and were assenting even as they bade, but Zeus turned their minds by showing tokens of ill. So when they had departed and were got forth upon their way, and had come to Asopus with deep reeds, that coucheth in the grass, there did the Achaeans send forth Tydeus on an embassy. And he went his way, and found the many sons of Cadmus feasting in the house of mighty Eteocles. Then, for all he was a stranger, the horseman Tydeus feared not, all alone though he was amid the many Cadmeians, but challenged them all to feats of strength, and in every one vanquished he them full easily; such a helper was Athene to him. But the Cadmeians, goaders of horses, waxed wroth, and as he journeyed back, brought and set a strong ambush,

κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν  
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,  
 υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395  
 Τυδεὺς μὲν καὶ τοῖσιν αἰεκέα πότμον ἐφῆκε·  
 πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι.  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 γείνατο εἰς χερεῖα μάχῃ, ἀγορῇ δέ τ' ἀμείνω." 400  
 "Ὡς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διο-  
 μῆδης,

αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·  
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·  
 " Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405  
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,  
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,<sup>1</sup>  
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίῃσιν ὄλοντο·  
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ." 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς  
 Διομῆδης·  
 " τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·  
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415  
 Τρῶας δηλώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."  
 Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·

<sup>1</sup> Lines 407-409 were rejected by Aristarchus.

even fifty youths, and two there were as leaders, Maeon, son of Haemon, peer of the immortals, and Autophonus' son, Polyphontes, staunch in fight. But Tydeus even upon these let loose a shameful fate, and slew them all; one only man suffered he to return home; Maeon he sent forth in obedience to the portents of the gods. Such a man was Tydeus of Aetolia; howbeit the son that he begat is worse than he in battle, though in the place of gathering he is better."

So he spake, and stalwart Diomedes answered him not a word, but had respect to the reproof of the king revered. But the son of glorious Capaneus made answer: "Son of Atreus, utter not lies, when thou knowest how to speak truly. We declare ourselves to be better men by far than our fathers: we took the seat of Thebe of the seven gates, when we twain had gathered a lesser host against a stronger wall, putting our trust in the portents of the gods and in the aid of Zeus; whereas they perished through their own blind folly. Wherefore I bid thee put not our fathers in like honour with us."

Then with an angry glance from beneath his brows stalwart Diomedes addressed him: "Good friend, abide in silence, and hearken to my word. I count it not shame that Agamemnon, shepherd of the host, should urge on to battle the well-greaved Achaeans; for upon him will great glory attend, if the Achaeans shall slay the Trojans and take sacred Ilios, and upon him likewise will fall great sorrow, if the Achaeans be slain. Nay, come, let us twain also bethink us of furious valour."

He spake, and leapt in his armour from his chariot

δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νᾶακτος 420  
ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης  
ὀρτυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·  
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' 425  
ἄκρας

κυρτὸν ἐὼν κορυφοῦται, ἀποπτύει δ' ἄλως ἄχνην·  
ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος  
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης  
τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430  
σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι  
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοντες ἐστιχόωντο.  
Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
ἄζηχες μεμακνῆται ἀκούουσιν ὅπα ἀρνῶν, 435  
ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·  
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.  
ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις  
Ἀθήνη

Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440  
Ἄρεος ἀνδροφόνου κασιγνήτῃ ἐτάρῃ τε,  
ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·  
ἢ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω  
ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445



to the ground, and terribly rang the bronze upon the breast of the prince as he moved; thereat might terror have seized even one that was steadfast of heart.

As when on a sounding beach the swell of the sea beats, wave after wave, before the driving of the West Wind; out on the deep at the first is it gathered in a crest, but thereafter is broken upon the land and thundereth aloud, and round about the headlands it swelleth and reareth its head, and speweth forth the salt brine: even in such wise on that day did the battalions of the Danaans move, rank after rank, without cease, into battle; and each captain gave charge to his own men, and the rest marched on in silence; thou wouldst not have deemed that they that followed in such multitudes had any voice in their breasts, all silent as they were through fear of their commanders; and on every man flashed the inlaid armour wherewith they went clad. But for the Trojans, even as ewes stand in throngs past counting in the court of a man of much substance to be milked of their white milk, and bleat without ceasing as they hear the voices of their lambs: even so arose the clamour of the Trojans throughout the wide host; for they had not all like speech or one language, but their tongues were mingled, and they were a folk summoned from many lands. These were urged on by Ares, and the Greeks by flashing-eyed Athene, and Terror, and Rout, and Discord that rageth incessantly, sister and comrade of man-slaying Ares; she at the first rears her crest but little, yet thereafter planteth her head in heaven, while her feet tread on earth. She it was that now cast evil strife into their midst as she fared through the throng, making the groanings of men to wax.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολή πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,  
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455  
 ὥς τῶν μισγομένων γένετο ἰαχή τε πόνος<sup>1</sup> τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα  
 κορυστήν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα 465  
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.  
 νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφάανθη,  
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς  
 ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

<sup>1</sup> πόνος Aristarchus : φόβος.

Now when they were met together and come into one place, then dashed they together shields and spears and the fury of bronze-mailed warriors ; and the bossed shields closed each with each, and a great din arose. Then were heard alike the sound of groaning and the cry of triumph of the slayers and the slain, and the earth flowed with blood. As when winter torrents, flowing down the mountains from their great springs to a place where two valleys meet, join their mighty floods in a deep gorge, and far off amid the mountains the shepherd heareth the thunder thereof ; even so from the joining of these in battle came shouting and toil.

Antilochus was first to slay a warrior of the Trojans in full armour, a goodly man amid the foremost fighters, Echepolus, son of Thalysius. Him was he first to smite upon the horn of his helmet with crest of horse-hair, and into his forehead drive the spear, and the point of bronze passed within the bone ; and darkness enfolded his eyes, and he crashed as doth a wall, in the mighty conflict. As he fell lord Elephenor caught him by the feet, the son he of Chalcodon, and captain of the great-souled Abantes, and sought to drag him from beneath the missiles, fain with all speed to strip off his armour ; yet but for a scant space did his striving endure ; for as he was haling the corpse great-souled Agenor caught sight of him, and where his side was left uncovered of his shield, as he stooped, even there he smote him with a thrust of his bronze-shod spear, and loosed his limbs. So his spirit left him, and over his body was wrought grievous toil of Trojans and Achaeans. Even as wolves leapt they one upon the other, and man made man to reel.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἷον Τελαμώνιος Αἴας,  
 ἠΐθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475  
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480  
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος  
 ἦλθεν· ὃ δ' ἐν κονίησι χαμαὶ πέσεν αἰγχειρος ὥς,  
 ἥ ῥά τ' ἐν εἵαμενῇ ἔλεος μέγαλοιο πεφύκει  
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·  
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἶθωνι σιδήρῳ 485  
 ἐξέταμ', ὅφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενής· τοῦ δ' Ἀντιφος αἰολοθώρηξ  
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490  
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν  
 ἔταῖρον,  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χο-  
 λώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495  
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἦκεν,  
 ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,  
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500

## THE ILIAD, IV. 473-500

Then Telamonian Aias smote Anthemion's son, the lusty youth Simoeisius, whom on a time his mother had born beside the banks of Simoïs, as she journeyed down from Ida, whither she had followed with her parents to see their flocks. For this cause they called him Simoeisius; yet paid he not back to his dear parents the recompense of his upbringing, and but brief was the span of his life, for that he was laid low by the spear of great-souled Aias. For, as he strode amid the foremost, he was smitten on the right breast beside the nipple; and clean through his shoulder went the spear of bronze, and he fell to the ground in the dust like a poplar-tree that hath grown up in the bottom-land of a great marsh, smooth of stem, but from the top thereof branches grow: this hath some wainwright felled with the gleaming iron that he might bend him a fellowe for a beauteous chariot, and it lieth drying by a river's banks. Even in such wise did Zeus-born Aias slay Simoeisius, son of Anthemion. And at him Priam's son Antiphus, of the flashing corselet, cast with his sharp spear amid the throng. Him he missed, but smote in the groin Odysseus' goodly comrade, Leucus, as he was drawing the corpse to the other side; so he fell upon it, and the body slipped from his grasp. For his slaying waxed Odysseus mightily wroth at heart, and strode amid the foremost warriors, harnessed in flaming bronze; close to the foe he came and took his stand, and glancing warily about him hurled with his bright spear; and back did the Trojans shrink from the warrior as he cast. Not in vain did he let fly his spear, but smote Priam's bastard son Democoön, that had come at his call from Abydus, from his stud

τόν ῥ' Ὀδυσσεὺς ἐτάριοι χολωσάμενος βάλε δουρὶ  
 κόρσῃ· ἢ δ' ἐτέριοι διὰ κροτάφοιο πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε,  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἔθυσαν δὲ πολὺν προτέρω· νεμέσῃσε δ' Ἀπόλλων  
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·  
 “ ὄρνυσθ', ἵπποδαμοι Τρῶες, μηδ' εἴκετε χάρμης  
 Ἀργείοις, ἐπεὶ οὗ σφι λίθος χρώς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·  
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠΰκόμοιο,  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

“Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515  
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

“Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι  
 κνήμην· δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς·  
 ἄχρῃς ἀπηλοίησεν· ὃ δ' ὕπτιος ἐν κονίῃσι  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάριοισι πετάσσας,  
 θυμὸν ἀποπνεύων· ὃ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,  
 Πείρως, οὗτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα  
 πᾶσαι 525

χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε.

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ

of swift mares. Him Odysseus, wroth for his comrade's sake, smote with his spear on the temple, and out through the other temple passed the spear-point of bronze, and darkness enfolded his eyes, and he fell with a thud and upon him his armour clanged. Then the foremost warriors and glorious Hector gave ground; and the Argives shouted aloud, and drew off the bodies, and charged far further onward. And Apollo, looking down from Pergamus, had indignation, and called with a shout to the Trojans: "Rouse ye, horse-taming Trojans, give not ground in fight before Argives; not of stone nor of iron is their flesh to resist the bronze that cleaveth the flesh, when they are smitten. Nay, and Achilles moreover fighteth not, the son of fair-haired Thetis, but amid the ships nurseth his bitter wrath."

So spake the dread god from the city; but the Achaeans were urged on by the daughter of Zeus, most glorious Tritogeneia, who fared throughout the throng wheresoever she saw them giving ground.

Then was Amarynceus' son, Diore, caught in the snare of fate; for with a jagged stone was he smitten on the right leg by the ankle, and it was the leader of the Thracians that made the cast, even Peiros, son of Imbrasus, that had come from Aenus. The sinews twain and the bones did the ruthless stone utterly crush; and he fell backward in the dust and stretched out both his hands to his dear comrades, gasping out his life; and there ran up he that smote him, Peiros, and dealt him a wound with a thrust of his spear beside the navel; and forth upon the ground gushed all his bowels, and darkness enfolded his eyes.

But as the other sprang back Thoas of Aetolia

στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι  
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγανὸν  
 ὦσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη. 535  
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
 ἦ τοι ὃ μὲν Θρηκῶν, ὃ δ' Ἑπειῶν χαλκοχιτώνων,  
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,  
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
 πρηγέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.



smote him with a cast of his spear in the breast above the nipple, and the bronze was fixed in his lung; and Thoas came close to him, and plucked forth from his chest the mighty spear, and drew his sharp sword and smote him therewith full upon the belly, and took away his life. Howbeit of his armour he stripped him not, for about him his comrades, men of Thrace that wear the hair long at the top, stood with long spears grasped in their hands, and for all that he was great and mighty and lordly, drave him back from them, so that he reeled and gave ground. Thus the twain lay stretched in the dust each by the other, captains the one of the Thracians and the other of the brazen-coated Epeians; and about them were others full many likewise slain.

Then could no man any more enter into the battle and make light thereof, whoso still unwounded by missile or by thrust of sharp bronze, might move throughout the midst, being led of Pallas Athene by the hand, and by her guarded from the onrush of missiles: for multitudes of Trojans and Achaeans alike were that day stretched one by the other's side with faces in the dust.

## ΙΛΙΑΔΟΣ Ε

"Ενθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
 δῶκε μένος καὶ θάρσος, ἣν' ἔκδηλος μετὰ πᾶσιν  
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.  
 δαΐέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5  
 λαμπρὸν παμφαίνησι λελουμένος Ὠκεανοῖο·  
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,  
 ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.  
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς ἀμύμων,  
 ἱρεὺς Ἡφαίστοιο· δύνω δέ οἱ νιέες ἦστην, 10  
 Φηγεὺς Ἰδαῖός τε, μάχης ἐὺ εἰδότε πάσης.  
 τῷ οἱ ἀποκριθέντε ἐναντίῳ ὀρμηθήτην·  
 τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὄρνυτο πεζός.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15  
 Τυδεΐδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ  
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὄρνυτο χαλκῷ  
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,  
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.  
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20

## BOOK V

AND now to Tydeus' son, Diomedes, Pallas Athene gave might and courage, that he should prove himself pre-eminent amid all the Argives, and win glorious renown. She kindled from his helm and shield flame unwearying, like to the star of harvest-time that shineth bright above all others when he hath bathed him in the stream of Ocean. Even such a flame did she kindle from his head and shoulders ; and she sent him into the midst where men thronged the thickest.

Now there was amid the Trojans one Dares, a rich man and blameless, a priest of Hephaestus ; and he had two sons, Phegeus and Idaeus, both well skilled in all manner of fighting. These twain separated themselves from the host and went forth against Diomedes, they in their car, while he charged on foot upon the ground. And when they were come near, as they advanced against each other, first Phegeus let fly his far-shadowing spear ; and over the left shoulder of the son of Tydeus passed the point of the spear, and smote him not. Then Tydeus' son rushed on with the bronze, and not in vain did the shaft speed from his hand, but he smote his foe on the breast between the nipples, and thrust him from the car. And Idaeus sprang back, and left the beauteous chariot, and had no heart to

οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·  
οὐδέ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.  
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25  
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.  
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,  
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη  
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θεοῦρον Ἄρηα· 30  
“ Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,<sup>1</sup>  
οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς  
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,  
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν; ”  
Ὡς εἰποῦσα μάχης ἐξήγαγε θεοῦρον Ἄρηα. 35  
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,  
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἄρχον Ἀλιζώνων Ὀδίων μέγαν ἔκβαλε δῖφρου·  
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40  
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.<sup>2</sup>  
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο Μήονος υἱὸν  
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.  
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45  
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·  
ἥριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.  
Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·

<sup>1</sup> τειχεσιπλήτα : τειχεσιβλήτα Zenodotus.

<sup>2</sup> Line 42 is omitted in the best mss.

bestride his slain brother. Nay, nor would he himself have escaped black fate, had not Hephaestus guarded him, and saved him, enfolding him in darkness, that his aged priest might not be utterly fordone with grief. Howbeit the horses did the son of great-souled Tydeus drive forth and give to his comrades to bring to the hollow ships. But when the great-souled Trojans beheld the two sons of Dares, the one in flight and the other slain beside the car, the hearts of all were dismayed. And flashing-eyed Athene took furious Ares by the hand and spake to him, saying: "Ares, Ares, thou bane of mortals, thou blood-stained stormer of walls, shall we not now leave the Trojans and Achaeans to fight, to whichever of the two it be that father Zeus shall vouchsafe glory? But for us twain, let us give place, and avoid the wrath of Zeus."

So spake she, and led furious Ares forth from the battle. Then she made him to sit down on the sandy banks of Scamander, and the Trojans were turned in flight by the Danaans. Each one of the captains slew his man; first the king of men, Agamemnon, thrust from his car the leader of the Halizones, great Odius, for as he turned first of all to flee he fixed his spear in his back between the shoulders and drave it through his breast; and he fell with a thud, and upon him his armour clanged.

And Idomeneus slew Phaestus, son of Borus the Maeonian, that had come from deep-soiled Tarne. Him even as he was mounting his chariot Idomeneus, famed for his spear, pierced with a thrust of his long spear through the right shoulder; and he fell from his car, and hateful darkness gat hold of him.

Him then the squires of Idomeneus stripped of

υἷὸν δὲ Στροφίῳ Σκαμάνδριον, αἶμονα θήρης,  
 Ἄτρεϊδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50  
 ἔσθλὸν θηρητῆρα· δίδαξε γάρ Ἀρτεμις αὐτὴ  
 βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη.  
 ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἀρτεμις ἰοχέαιρα,<sup>1</sup>  
 οὐδὲ ἐκηβολίαί, ἥσιν τὸ πρὶν γ' ἐκέκαστο·  
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55  
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.  
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν  
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60  
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας  
 ἀρχεκάκους, αἷ πάσι κακὸν Τρώεσσι γέγοντο  
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.<sup>2</sup>  
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65  
 βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ  
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·  
 γνῆξ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.  
 Πήδαιον δ' ἄρ' ἔπεφγε Μέγης, Ἀντήνορος υἱόν,  
 ὃς ῥά νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ 70  
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ὦ.  
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·  
 ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·  
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

<sup>1</sup> χραῖσμι' Ἀρτεμις ἰοχέαιρα : χραῖσμεν θανάτοιο πέλωρα Zenodotus.

<sup>2</sup> Line 64 was rejected by Aristarchus.

<sup>1</sup> The great tendon at the back of the neck which holds the head erect.

his armour; and Scamandrius, son of Strophius, cunning in the chase, did Atreus' son Menelaus slay with his sharp spear, even him the mighty hunter; for Artemis herself had taught him to smite all wild things that the mountain forest nurtureth. Yet in no wise did the archer Artemis avail him now, neither all that skill in archery wherein of old he excelled; but the son of Atreus, Menelaus famed for his spear, smote him as he fled before him with a thrust of his spear in the back between the shoulders, and drave it through his breast. So he fell face foremost, and upon him his armour clanged.

And Meriones slew Phereclus, son of Tecton, Harmon's son, whose hands were skilled to fashion all manner of curious work; for Pallas Athene loved him above all men. He it was that had also built for Alexander the shapely ships, source of ills, that were made the bane of all the Trojans and of his own self, seeing he knew not in any wise the oracles of the gods. After him Meriones pursued, and when he had come up with him, smote him in the right buttock, and the spear-point passed clean through even to the bladder beneath the bone; and he fell to his knees with a groan, and death enfolded him.

And Pedaeus, Antenor's son, was slain of Meges; he was in truth a bastard, howbeit goodly Theano had reared him carefully even as her own children, to do pleasure to her husband. To him Phyleus' son, famed for his spear, drew nigh and smote him with a cast of his sharp spear on the sinew of the head;<sup>1</sup> and straight through amid the teeth the bronze shore away the tongue at its base. So he fell in the dust, and bit the cold bronze with his teeth.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,  
 υἷον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου  
 ἀρητῆρ' ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,  
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80  
 φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.  
 αἵματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ'  
 ὄσσε

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85  
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.  
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικῶς  
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·  
 τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,  
 οὔτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθιλέων 90  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζιῶν.  
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95  
 θύνοντ' ἅμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνεται καμπύλα τόξα,  
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,  
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,  
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·  
 “ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι



## THE ILIAD, V. 76-103

And Eurypylus, son of Euaemon, slew goodly Hypsenor, son of Dolopion high of heart, that was made priest of Scamander, and was honoured of the folk even as a god—upon him did Eurypylus, Euaemon's glorious son, rush with his sword as he fled before him, and in mid-course smite him upon the shoulder and lop off his heavy arm. So the arm all bloody fell to the ground ; and down over his eyes came dark death and mighty fate.

Thus toiled they in the mighty conflict ; but of Tydeus' son couldst thou not have told with which host of the twain he was joined, whether it was with the Trojans that he had fellowship or with the Achaeans. For he stormed across the plain like unto a winter torrent at the full, that with its swift flood sweeps away the embankments ; this the close-fenced embankments hold not back, neither do the walls of the fruitful vineyards stay its sudden coming when the rain of Zeus driveth it on ; and before it in multitudes the fair works of men fall in ruin. Even in such wise before Tydeus' son were the thick battalions of the Trojans driven in rout, nor might they abide him for all they were so many.

But when the glorious son of Lycaon was ware of him as he raged across the plain and drove the battalions in rout before him, forthwith he bent against the son of Tydeus his curved bow, and with sure aim smote him as he rushed onwards upon the right shoulder on the plate of his corselet ; through this sped the bitter arrow and held straight on its way, and the corselet was spattered with blood. Over him then shouted aloud the glorious son of Lycaon : " Rouse you, great-souled Trojans, ye goaders of horses. Smitten is the best man of the

δὴθ' ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἐτεόν με  
ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν." 105

"Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὤκν'  
δάμασσε,  
ἀλλ' ἀναχωρήσας πρόσθ' ἵππων καὶ ὄχεσφιν  
ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·  
" ὄρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,  
ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἶστόν." 110

"Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο  
χαμᾶζε,  
πὰρ δὲ στὰς βέλος ὤκν' διαμπερές ἐξέρυσ' ὤμου·  
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.  
δὴ τότε ἔπειτ' ἠρᾶτο βοήν ἀγαθὸς Διομήδης·  
" κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, Ἄτρυτώνῃ, 115  
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·  
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος  
ἐλθεῖν,

ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ  
φησι  
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120

"Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς  
Ἀθήνη,  
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν·  
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·  
" θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·  
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125  
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·

Achaean, and I deem he will not for long endure the mighty shaft, if in very truth the king, the son of Zeus, sped me on my way when I set forth from Lycia."

So spake he vauntingly; howbeit that other did the swift arrow not lay low, but he drew back, and took his stand before his horses and chariot, and spake to Sthenelus, son of Capaneus: "Rouse thee, good son of Capaneus; get thee down from the car, that thou mayest draw forth from my shoulder the bitter arrow."

So spake he, and Sthenelus leapt from his chariot to the ground, and stood beside him, and drew forth the swift arrow clean through his shoulder; and the blood spurted up through the pliant<sup>1</sup> tunic. And thereat Diomedes, good at the war-cry, made prayer: "Hear me, child of Zeus that beareth the aegis, unwearied one! If ever with kindly thought thou stoodest by my father's side amid the fury of battle, even so do thou now be likewise kind to me, Athene. Grant that I may slay this man, and that he come within the cast of my spear, that hath smitten me or ever I was ware of him, and boasteth over me, and declareth that not for long shall I behold the bright light of the sun."

So spake he in prayer, and Pallas Athene heard him, and made his limbs light, his feet and his hands above; and she drew near to his side and spake to him winged words: "Be of good courage now, Diomedes, to fight against the Trojans, for in thy breast have I put the might of thy father, the dauntless might, such as the horseman Tydeus,

<sup>1</sup> Others render "woven," or "woven of twisted yarn." Aristarchus took the στρεπτός χιτών to mean a coat of mail.

ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπῆεν,  
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.<sup>1</sup>  
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,  
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ."

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδεΐδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη,  
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135  
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,  
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀϊέσσι  
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·  
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσ-  
 αμύνει,

ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρῆμα φοβεῖται· 140  
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·  
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

"Ἐνθ' ἔλεν Ἀστυνοὸν καὶ Ὑπείρονα, ποιμένα λαῶν,  
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145  
 τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὦμον  
 πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύ-  
 ιδον,

υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150

<sup>1</sup> ἠδὲ καὶ ἄνδρα : ἠδ' ἄνθρωπον Zenodotus.

wielder of the shield, was wont to have. And the mist moreover have I taken from thine eyes that afore was upon them, to the end that thou mayest well discern both god and man. Wherefore now if any god come hither to make trial of thee, do not thou in any wise fight face to face with any other immortal gods, save only if Aphrodite, daughter of Zeus, shall enter the battle, her do thou smite with a thrust of the sharp bronze."

When she had thus spoken, the goddess, flashing-eyed Athene, departed, and the son of Tydeus returned again and mingled with the foremost fighters; and though afore his heart had been eager to do battle with the Trojans, now verily did fury thrice so great lay hold upon him, even as upon a lion that a shepherd in the field, guarding his fleecy sheep, hath wounded as he leapt over the wall of the sheep-fold, but hath not vanquished; his might hath he roused, but thereafter maketh no more defence, but slinketh amid the farm buildings, and the flock all unprotected is driven in rout, and the sheep are strewn in heaps, each hard by each, but the lion in his fury leapeth forth from the high fold; even in such fury did mighty Diomedes mingle with the Trojans.

Then slew he Astynous and Hypeiron, shepherd of the host; the one he smote above the nipple with a cast of his bronze-shod spear, and the other he struck with his great sword upon the collar-bone beside the shoulder, and shore off the shoulder from the neck and from the back. These then he let be, but went his way in pursuit of Abas and Polyidus, sons of the old man Eurydamas, the reader of dreams; howbeit they came not back for the old

ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·  
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,  
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,  
υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155  
ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ  
λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε  
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο  
εἷν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160  
ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ  
πόρτιος<sup>1</sup> ἢ βοός, ξύλοχον κάτα βοσκομενάων,  
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς  
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·  
εὗρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε,  
στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠῦδα· 170  
“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἶστοι  
καὶ κλέος; ὦ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,  
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.  
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνα-  
σχών,

ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175  
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·

<sup>1</sup> πόρτιος : βουκόλου Zenodotus.

<sup>1</sup> The Greek may equally well mean, “howbeit the old man interpreted no dreams for them as they went forth.”

## THE ILIAD, V. 151-176

man to interpret dreams for them,<sup>1</sup> but mighty Diomedes slew them. Then went he on after Xanthus and Thoön, sons twain of Phaenops, and both well beloved; and their father was fordone with grievous old age, and begat no other son to leave in charge of his possessions. There Diomedes slew them, and bereft them of dear life, both the twain; but for the father he left lamentation and grievous sorrow, seeing they lived not for him to welcome them on their return; and the next of kin divided his goods.

Then took he two sons of Priam, Dardanus' son, Echemmon and Chromius, the twain being in one car. Even as a lion leapeth among the kine and breaketh the neck of a heifer or a cow as they graze in a woodland pasture, so did Tydeus' son thrust both these in evil wise from their car, sorely against their will, and thereafter despoiled them of their armour; and the horses he gave to his comrades to drive to the ships.

But Aeneas was ware of him as he made havoc of the ranks of warriors, and went his way along the battle amid the hurtling of the spears in quest of godlike Pandarus, if so be he might anywhere find him. He found the son of Lycaon, goodly and valiant, and took his stand before his face, and spake to him, saying: "Pandarus, where now are thy bow and thy winged arrows, and thy fame? Therein may no man of this land vie with thee, nor any in Lycia declare himself to be better than thou. Come now, lift up thy hands in prayer to Zeus, and let fly a shaft at this man, whoe'er he be that prevaileth thus, and hath verily wrought the Trojans much mischief, seeing he hath loosed the knees of

εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180  
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα εἴσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.<sup>1</sup>  
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,  
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185  
 ἔσθηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.<sup>2</sup>  
 ἦδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον  
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·  
 καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προιάψειν, 190  
 ἔμψης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·  
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195  
 ἐστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα  
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200  
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—  
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.  
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα

<sup>1</sup> Line 183 was rejected by Aristarchus.

<sup>2</sup> Line 187 was rejected by Zenodotus.



many men and goodly ; if indeed he be not some god that is wroth with the Trojans, angered by reason of sacrifices ; with grievous weight doth the wrath of god rest upon men.”<sup>1</sup>

To him then spake the glorious son of Lycaon :  
 “ Aeneas, counsellor of the brazen-coated Trojans, to the wise-hearted son of Tydeus do I liken him in all things, knowing him by his shield and his crested helm, and when I look on his horses ; yet I know not surely if he be not a god. But if he be the man I deem him, even the wise-hearted son of Tydeus, not without the aid of some god doth he thus rage, but one of the immortals standeth hard by him, his shoulders wrapped in cloud, and turned aside from him my swift shaft even as it lighted. For already have I let fly a shaft at him, and I smote him upon the right shoulder clean through the plate of his corselet ; and I deemed that I should send him forth to Aïdoneus, yet I subdued him not ; verily he is some wrathful god. And horses have I not at hand, neither car whereon I might mount—yet in Lycaon’s halls, I ween, there be eleven fair chariots, new-wrought, new-furnished, with cloths spread over them ; and by each standeth its yoke of horses feeding on white barley and spelt. Aye, and as I set out hither the old spearman Lycaon straitly charged me in our well-built house : he bade me be mounted on horse and car, and so lead the Trojans in mighty conflicts. Howbeit I hearkened not—verily it had been better far !—but spared the horses lest in the multitude of men they should lack fodder, they that were wont to eat their fill. So I left them, and am come on foot to Ilios, trusting in my

<sup>1</sup> Possibly, “ and the wrath of a god be heavy upon us.”

τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205  
ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,

Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν  
ἀτρεκές αἶμ' ἔσσευα βαλὼν, ἦγεια δὲ μᾶλλον.  
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210

ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖω.  
εἰ δέ κε νοστήσω καὶ ἐσόφσομαι ὀφθαλμοῖσι  
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,  
αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,  
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215  
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἠΰδα·  
"μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι  
οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἠδὲ φέβεσθαι·  
τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε  
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα  
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι,<sup>1</sup> ὄφρα μάχωμαι·  
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
"Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶν ἵππων 230  
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·  
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον

<sup>1</sup> ἀποβήσομαι : ἐπιβήσομαι Zenodotus.

bow ; but this, meseems, was to avail me not. Already have I let fly a shaft at two chieftains, the son of Tydeus and Atreus' son, and smitten them fairly, and from them both of a surety I drew forth blood, yet did I but arouse them the more. Wherefore with ill hap was it that I took from the peg my curved bow on that day when I led my Trojans to lovely Ilios to do pleasure to Hector. But if so be I shall return and behold with mine eyes my native land and my wife and great, high-roofed palace, then may some alien forthwith cut my head from me, if I break not this bow with my hands and cast it into the blazing fire ; for worthless as wind doth it attend me."

To him then spake in answer Aeneas, leader of the Trojans : " Nay, speak not thus ; things shall in no wise be any better before that we twain with horses and chariot go to face this man and make trial of him in arms. Nay, come, mount upon my car, that thou mayest see of what sort are the horses of Tros, well skilled to course fleetly hither and thither over the plain whether in pursuit or in flight. They twain will bring the two of us safely to the city, if again Zeus shall vouchsafe glory to Tydeus' son Diomedes. Come, therefore, take thou now the lash and the shining reins, and I will dismount to fight ; or else do thou await his onset, and I will look to the horses."

Then made answer to him the glorious son of Lycaon : " Aeneas, keep thou the reins thyself, and drive thine own horses ; better will they draw the curved car under their wonted charioteer, if so be we must flee from the son of Tydeus. I would not that they take fright and run wild, and for want

ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235  
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσση μώνυχας ἵππους.  
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξείῃ δουρί."

"Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240  
 τοὺς δὲ ἶδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,  
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·  
 "Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὁρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐὺ εἰδώς, 245  
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·  
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος<sup>1</sup> Ἀγχίσαιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.  
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω<sup>2</sup>  
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς  
 Διομήδης·  
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.  
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι  
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·  
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως 255  
 ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.  
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὠκέες ἵπποι  
 ἄμφω ἀφ' ἡμείων, εἰ γ' οὖν ἕτερός γε φύγησιν.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
 ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
 αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,

<sup>1</sup> μὲν ἀμύμονος : μεγαλήτορος.

<sup>2</sup> Lines 249 f. were rejected by Zenodotus.

of thy voice be not minded to bear us forth from the battle, and so the son of great-souled Tydeus leap upon us and slay the two of us, and drive off the single-hooved horses. Nay, drive thou thyself thine own car and thine own horses, and I will abide this man's onset with my sharp spear."

So saying they mounted upon the inlaid car and eagerly drave the swift horses against the son of Tydeus. And Sthenelus, the glorious son of Capaneus, saw them and straightway spake to Tydeus' son winged words : " Diomedes, son of Tydeus, dear to my heart, I behold two valiant warriors eager to fight against thee, endued with measureless strength. The one is well skilled with the bow, even Pandarus, and moreover avoweth him to be the son of Lycaon ; while Aeneas avoweth himself to be born of peerless Anchises, and his mother is Aphrodite. Nay, come, let us give ground on the car, neither rage thou thus, I pray thee, amid the foremost fighters, lest thou haply lose thy life."

Then with an angry glance from beneath his brows mighty Diomedes spake to him : " Talk not thou to me of flight, for I deem thou wilt not persuade me. Not in my blood is it to fight a skulking fight or to cower down ; still is my strength steadfast. And I have no mind to mount upon a car, but even as I am will I go to face them ; that I should quail Pallas Athene suffereth not. As for these twain, their swift horses shall not bear both back from us again, even if one or the other escape. And another thing will I tell thee, and do thou lay it to heart. If so be Athene, rich in counsel, shall vouchsafe me this glory, to slay them both, then do thou hold here these swift horses, binding the reins taut to the

# HOMER

Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.  
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265  
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι  
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.  
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,  
 λάθρῃ Λαομέδοντος ὑποσχῶν θήλεας ἵππους.  
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270  
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,  
 τῷ δὲ δὺ' Αἰνεία δῶκεν, μῆστωρ<sup>1</sup> φόβοιο.  
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."  
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 "καρτερόθυμε, δαῖφρον, ἀγαυοῦ Τυδέος υἱέ,  
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οὔστος·  
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."  
 Ἡ ρά, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280  
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη·  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·  
 "βέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἴω  
 δηρὸν ἔτ' ἀνσχῆσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285  
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 "ἥμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἴω

<sup>1</sup> μῆστωρ : μῆστωρι.

<sup>1</sup> This phrase is everywhere else (except in the parallel passage, viii. 108, where the mss. are divided) applied only to warriors; hence many favour the easy change of the text in these two passages. Compare, however, ii. 767.

chariot rim ; but be mindful to rush upon the horses of Aeneas and drive them forth from the Trojans to the host of the well-greaved Achaeans. For they are of that stock wherefrom Zeus, whose voice is borne afar, gave to Tros recompense for his son Ganymedes, for that they were the best of all horses that are beneath the dawn and the sun. Of this stock the king of men Anchises stole a breed, putting his mares to them while Laomedon knew naught thereof. And from these a stock of six was born him in his palace ; four he kept himself and reared at the stall, and the other two he gave to Aeneas, devisers of rout.<sup>1</sup> Could we but take these twain, we should win us goodly renown."

Thus they spake on this wise one to the other, and forthwith drew near those other twain, driving the swift horses. And Lycaon's glorious son spake first to him, saying : " Thou son of lordly Tydeus, stalwart and wise of heart, verily my swift shaft subdued thee not, the bitter arrow ; now will I again make trial of thee with my spear, if so be I may hit thee."

So saying, he poised and hurled his far-shadowing spear, and smote upon the shield of Tydeus' son ; and straight therethrough sped the point of bronze and reached the corselet. Then over him shouted aloud the glorious son of Lycaon : " Thou art smitten clean through the belly, and not for long, methinks, shalt thou endure ; but to me hast thou granted great glory."

Then with no touch of fear spake to him mighty Diomedes : " Thou hast missed and not hit ; but

πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα  
αἵματος ἄσαι "Ἀρῆα, ταλαύρινον πολεμιστήν."

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290  
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς  
ἀτειρής,

αἰχμὴ δ' ἐξελύθη<sup>1</sup> παρὰ νεΐατον ἀνθρεῶνα·  
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295  
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
δείσας μὴ πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.  
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,  
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ'  
εἵσῃν, 300

τὸν κτάμεναι μεμαῶς ὃς τις τοῦ γ' ἀντίος ἔλθοι,  
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ  
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
οἷοι νῦν βροτοὶ εἰσ'. ὁ δέ μιν ρέα πάλλε καὶ οἷος.  
τῷ βάλεν Αἰνεΐας κατ' ἰσχίον, ἔνθα τε μηρὸς 305  
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·  
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ρῆῃζε τένοντε·  
ᾧσε δ' ἀπὸ ρίνον τρηχὺς λίθος. αὐτὰρ ὃ γ' ἥρως  
ἔσση γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ  
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,  
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·

<sup>1</sup> ἐξελύθη Aristarchus: ἐξεσύθη Zenodotus.



ye twain, I deem, shall not cease till one or the other of you shall have fallen and glutted with his blood Ares, the warrior with tough shield of hide."

So spake he and hurled ; and Athene guided the spear upon his nose beside the eye, and it pierced through his white teeth. So the stubborn bronze shore off his tongue at its root, and the spear-point came out by the base of the chin. Then he fell from out the car, and his armour all bright and flashing clanged upon him, and the swift-footed horses swerved aside ; and there his spirit and his strength were undone.

But Aeneas leapt down with shield and long spear, seized with fear lest perchance the Achaeans might drag from him the dead man. Over him he strode like a lion confident in his strength, and before him he held his spear and his shield that was well balanced on every side, eager to slay the man whosoever should come to seize the corpse, and crying a terrible cry. But the son of Tydeus grasped in his hand a stone—a mighty deed—one that not two men could bear, such as mortals now are ; yet lightly did he wield it even alone. Therewith he smote Aeneas on the hip, where the thigh turns in the hip-joint,—the cup, men call it—and crushed the cup-bone, and broke furthermore both sinews, and the jagged stone tore the skin away. Then the warrior fell upon his knees, and thus abode, and with his stout hand leaned he upon the earth ; and dark night enfolded his eyes.

And now would the king of men, Aeneas, have perished, had not the daughter of Zeus, Aphrodite, been quick to mark, even his mother, that conceived him to Anchises as he tended his kine. About her

ἀμφὶ δ' ἔον φίλον υἷον ἐχεύατο πήχῃε λευκῷ,  
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315  
 ἔρκος ἔμεν βελών, μή τις Δαναῶν ταχυπώλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἔον φίλον υἷον ὑπεξέφερεν πολέμοιο·  
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν  
 τᾶων ᾗς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης, 320  
 ἀλλ' ὃ γε τοὺς μὲν εἰσοὺς ἠρύκακε μώνυχας ἵππους  
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,  
 Αἰνεΐαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς,  
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325  
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως  
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,  
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους  
 ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεΐ χαλκῷ, 330  
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶων  
 τᾶων αἷ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννῶ.  
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,  
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ  
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὑπερ θέναρως· ῥέε δ' ἄμβροτον αἶμα θεοῖο,  
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340  
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,

## THE ILIAD, V. 314-341

dear son she flung her white arms, and before him she spread a fold of her bright garment to be a shelter against missiles, lest any of the Danaans with swift horses might hurl a spear of bronze into his breast and take away his life.

She then was bearing her dear son forth from out the battle ; but the son of Capaneus forgot not the commands that Diomedes good at the war-cry laid upon him. He held his own single-hooved horses away from the turmoil, binding the reins taut to the chariot rim, but rushed upon the fair-maned horses of Aeneas, and drave them forth from the Trojans into the host of the well-greaved Achaeans, and gave them to Deïpylus his dear comrade, whom he honoured above all the companions of his youth, because he was like-minded with himself ; him he bade drive them to the hollow ships. Then did the warrior mount his own car and take the bright reins, and straightway drive his stout-hooved horses in eager quest of Tydeus' son. He the while had gone in pursuit of Cypris with his pitiless bronze, discerning that she was a weakling goddess, and not one of those that lord it in the battle of warriors,—no Athene she, nor Enyo, sacker of cities. But when he had come upon her as he pursued her through the great throng, then the son of great-souled Tydeus thrust with his sharp spear and leapt upon her, and wounded the surface of her delicate hand, and forthwith through the ambrosial raiment that the Graces themselves had wrought for her the spear pierced the flesh upon the wrist above the palm and forth flowed the immortal blood of the goddess, the ichor, such as floweth in the blessed gods ; for they eat not bread neither drink flaming

τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἥ δέ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν·  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων  
 κυανῇ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·  
 “εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·  
 ἥ οὐχ ἄλῃς ὅττι γυναιῖκας ἀνάλκιδας ἡπεροπεύεις;  
 εἰ δέ σύ γ' ἐς πόλεμον πωλήσεται, ἥ τέ σ' οἴω 350  
 ριγῇσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

“Ὡς ἔφαθ', ἥ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ'  
 αἰνῶς·  
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὁμίλου  
 ἄχθομένην ὁδύνῃσι, μελαίνετο δὲ χροά καλόν.  
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα 355  
 ἥμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.  
 ἥ δὲ γνυῖς ἐριποῦσα κασιγνήτοιο φίλοιον  
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·  
 “φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι  
 ἵππους,

ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360  
 λήν ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,  
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”  
 “Ὡς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας  
 ἵππους·

ἥ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἥτορ,  
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί, 365  
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·  
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις

wine, wherefore they are bloodless, and are called immortals. She then with a loud cry let fall her son, and Phoebus Apollo took him in his arms and saved him in a dark cloud, lest any of the Danaans with swift horses might hurl a spear of bronze into his breast and take away his life. But over her shouted aloud Diomedes good at the war-cry: "Keep thee away, daughter of Zeus, from war and fighting. Sufficeth it not that thou beguilest weakling women? But if into battle thou wilt enter, verily methinks thou shalt shudder at the name thereof, if thou hearest it even from afar."

So spake he, and she departed frantic, and was sore distressed; and wind-footed Iris took her and led her forth from out the throng, racked with pain, and her fair flesh was darkened. Anon she found furious Ares abiding on the left of the battle, and upon a cloud was his spear leaning, and at hand were his swift horses twain. Then she fell upon her knees and with instant prayer begged for her dear brother's horses with frontlets of gold: "Dear brother, save me, and give me thy horses, that I may get me to Olympus, where is the abode of the immortals. For sorely am I pained with a wound which a mortal man dealt me, Tydeus' son, that would now fight even with father Zeus."

So spake she, and Ares gave her his horses with frontlets of gold; and she mounted upon the car, her heart distraught, and beside her mounted Iris and took the reins in her hand. She touched the horses with the lash to start them, and nothing loath the pair sped onward. Straightway then they came to the abode of the gods, to steep Olympus; and there wind-footed, swift Iris stayed the horses

λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·  
 ἥ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370  
 μητρὸς ἐῆς· ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
 χειρί τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
 " τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων  
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ; "

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη 375  
 " οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,  
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,  
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,  
 ἀλλ' ἦδη Δαναοί γε καὶ ἀθανάτοισι μάχονται." 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·  
 " τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.  
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ'  
 Ἐφιάλτης, 385

παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·  
 χαλκῆῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας·  
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,  
 Ἑρμῆα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390  
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.  
 τλῇ δ' Ἥρη, ὅτε μιν κρατερός πάϊς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.  
 τλῇ δ' Ἀἴδης ἐν τοῖσι πελώριος ὥκυν οἷστόν, 395  
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,

and loosed them from the car, and cast before them food ambrosial; but fair Aphrodite flung herself upon the knees of her mother Dione. She clasped her daughter in her arms, and stroked her with her hand and spake to her, saying: "Who now of the sons of heaven, dear child, hath entreated thee thus wantonly, as though thou wert working some evil before the face of all?"

To her then made answer laughter-loving Aphrodite: "Tydeus' son, Diomedes high of heart, wounded me, for that I was bearing forth from out the war my dear son Aeneas, who is in my eyes far the dearest of all men. For no longer is the dread battle one between Trojans and Achaeans; nay, the Danaans now fight even with the immortals."

To her then made answer Dione, the fair goddess: "Be of good heart, my child, and endure for all thy suffering; for full many of us that have dwellings on Olympus have suffered at the hands of men, in bringing grievous woes one upon the other. So suffered Ares, when Otus and mighty Ephialtes, the sons of Aloeus, bound him in cruel bonds, and in a brazen jar he lay bound for thirteen months; and then would Ares, insatiate of war, have perished, had not the stepmother of the sons of Aloeus, the beauteous Eëriboea, brought tidings unto Hermes; and he stole forth Ares, that was now sore distressed, for his grievous bonds were overpowering him. So suffered Hera, when the mighty son of Amphitryon smote her on the right breast with a three-barbed arrow; then upon her too came pain that might in no wise be assuaged. And so suffered monstrous Hades even as the rest a bitter arrow, when this same man, the son of Zeus that beareth the aegis,

ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν·  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἄχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστὸς  
 ὦμῳ ἐνι στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.  
 σχέτλιος, ὀβριμοεργός,<sup>1</sup> ὃς οὐκ ὅθετ' αἷσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.  
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν  
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.  
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410  
 φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχεται,  
 μῆ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,  
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415

Ἡ ρά, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῷ χειρὸς<sup>2</sup> ὁμόργνυ·  
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόντων βαρεῖαι.  
 αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη  
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420  
 "Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἴπω;  
 ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιείσα  
 Τρῳσὶν ἅμα σπείσθαι, τοὺς νῦν ἔκπαγλα φίλησε,

<sup>1</sup> ὀβριμοεργός : αἰσυλοεργός Aristarchus.

<sup>2</sup> χειρὸς : χερσὶν Zenodotus.



smote him in Pylos amid the dead, and gave him over to pains. But he went to the house of Zeus and to high Olympus with grief at heart, pierced through with pains ; for into his mighty shoulder had the shaft been driven, and distressed his soul. But Paeon spread thereon simples that slay pain, and healed him ; for verily he was in no wise of mortal mould. Rash man, worker of violence, that recked not of his evil deeds, seeing that with his arrows he vexed the gods that hold Olympus. And upon thee has the goddess, flashing-eyed Athene, set this man—fool that he is ; for the heart of Tydeus' son knoweth not this, that verily he endureth not for long who fighteth with the immortals, nor do his children prattle about his knees when he is come back from war and the dread conflict. Wherefore now let Tydeus' son, for all he is so mighty, beware lest one better than thou fight against him, lest in sooth Aegialeia, the daughter of Adrastus, passing wise, wake from sleep with her long lamentings all her household, as she wails for her wedded husband, the best man of the Achaeans, even she, the stately wife of horse-taming Diomedes."

She spake, and with both her hands wiped the ichor from the arm ; the arm was restored, and the grievous pains assuaged. But Athene and Hera, as they looked upon her, sought to anger Zeus, son of Cronos, with mocking words. And among them the goddess flashing-eyed Athene was first to speak : " Father Zeus, wilt thou anywise be wroth with me for the word that I shall say ? Of a surety now Cypris has been urging some one of the women of Achaea to follow after the Trojans, whom now she so wondrously loveth ; and while stroking such a

τῶν τινα καρρέζουσα Ἀχαιϊάδων ἐϋπέπλων  
πρὸς χρυσῇ περόνῃ καταμύζατο χεῖρα ἀραιήν.” 425

Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
καί ῥα καλεσσάμενος προσέφη χρυσῇ Ἀφροδίτῃν·  
“οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,  
ἀλλὰ σύ γ’ ἱμερόεντα μετέρχεο ἔργα γάμοιο,  
ταῦτα δ’ Ἀρηϊ θοῶ καὶ Ἀθήνῃ πάντα μελήσει.” 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
Αἰνεΐα δ’ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,  
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
ἀλλ’ ὃ γ’ ἄρ’ οὐδὲ θεὸν μέγαν ᾔζετο, ἴετο δ’ αἰεὶ  
Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρεῖς μὲν ἔπειτ’ ἐπόρουσε κατακτάμεναι μενεαίνων,  
τρεῖς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ’ Ἀπόλλων.  
ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
δεινὰ δ’ ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·  
“φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ’ ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”

Ὡς φάτο, Τυδεΐδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.  
Αἰνεΐαν δ’ ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ’ ἐτέτυκτο.  
ἦ τοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα  
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·  
αὐτὰρ ὁ εἰδῶλον τεύξ’ ἀργυρότοξος Ἀπόλλων  
αὐτῷ τ’ Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον, 450  
ἀμφὶ δ’ ἄρ’ εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

one of the fair-robed women of Achaea, she hath scratched upon her golden brooch her delicate hand."

So spake she, but the father of men and gods smiled, and calling to him golden Aphrodite, said : " Not unto thee, my child, are given works of war ; nay, follow thou after the lovely works of marriage, and all these things shall be the business of swift Ares and Athene."

On this wise spake they one to the other ; but Diomedes, good at the war-cry, leapt upon Aeneas, though well he knew that Apollo himself held forth his arms above him ; yet had he no awe even of the great god, but was still eager to slay Aeneas and strip from him his glorious armour. Thrice then he leapt upon him, furiously fain to slay him, and thrice did Apollo beat back his shining shield. But when for the fourth time he rushed upon him like a god, then with a terrible cry spake to him Apollo that worketh afar : " Bethink thee, son of Tydeus, and give place, neither be thou minded to be like of spirit with the gods ; seeing in no wise of like sort is the race of immortal gods and that of men who walk upon the earth."

So spake he, and the son of Tydeus gave ground a scant space backward, avoiding the wrath of Apollo that smiteth afar. Aeneas then did Apollo set apart from the throng in sacred Pergamus where was his temple builded. There Leto and the archer Artemis healed him in the great sanctuary, and glorified him ; but Apollo of the silver bow fashioned a wraith in the likeness of Aeneas' self and in armour like to his ; and over the wraith the Trojans and goodly Achaeans smote the bull's-hide

δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας  
 ἀσπίδας εὐκύκλους λαισήϊά τε πετερόεντα.  
 δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·  
 “ Ἄρες Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλήτα, 455  
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,  
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;  
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

“Ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460  
 Τρῳὰς δὲ στίχας οὖλος Ἄρης ὄτρυνε μετελθών,  
 εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·  
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·  
 “ ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,  
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465  
 ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐὺ ποιητῆσι μάχωνται;  
 κεῖται ἀνὴρ ὃν ἴσον ἐτίομεν Ἑκτορι δίῳ,  
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο·  
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

“Ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου. 470  
 ἔνθ’ αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·  
 “ Ἑκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες;  
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ’ ἐπικούρων  
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.  
 τῶν νῦν οὗ τιν’ ἐγὼ ἰδέειν δύναμ’ οὐδὲ νοῆσαι, 475  
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·

<sup>1</sup> The λαισήϊον appears to have been (at least originally) nothing more than an undressed hide, the hair of which fluttered about its edges as a fringe—a human counterpart of the fringed, or tasselled, aegis of Zeus.

bucklers about one another's breasts, the round shields and fluttering targets.<sup>1</sup> Then unto furious Ares spake Phoebus Apollo: "Ares, Ares, thou bane of mortals, thou blood-stained stormer of walls, wilt thou not now enter into the battle and withdraw this man therefrom, this son of Tydeus, who now would fight even against father Zeus? Cypris first hath he wounded in close fight on the hand at the wrist, and thereafter rushed he upon mine own self like unto a god."

So spake he, and himself sate him down upon the height of Pergamus, and baneful Ares entered amid the Trojans' ranks and urged them on, in the likeness of swift Acamas, leader of the Thracians. To Priam's sons, nurtured of Zeus, he called, saying: "Ye sons of Priam, the king nurtured of Zeus, how long will ye still suffer your host to be slain by the Achaeans? Shall it be until such time as they fight about our well-built gates? Low lieth a man whom we honoured even as goodly Hector, Aeneas, son of great-hearted Anchises. Nay, come, let us save from out the din of conflict our noble comrade."

So saying he aroused the strength and spirit of every man. And Sarpedon moreover sternly chid goodly Hector, saying: "Hector, where now is the strength gone that aforetime thou hadst? Thou saidst forsooth that without hosts and allies thou wouldst hold the city alone with the aid of thy sisters' husbands and thy brothers; howbeit of these can I now neither behold nor mark anyone, but they cower as dogs about a lion; and it is we

ἡμεῖς δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἦκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινήεντι,  
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480  
 καὶ δὲ κτήματα πολλὰ, τὰ ἔλδεται ὅς κ' ἐπιδευής.  
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον  
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·  
 τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.  
 μή πως, ὥς ἀψῖσι λῖνοι' ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
 οἱ δὲ τάχ' ἐκπέρσουσ' ἐὺ ναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων  
 νωλεμέως ἐχέμεν, κρατερὴν<sup>1</sup> δ' ἀποθέσθαι ἐνιπὴν."  
 Ὡς φάτο Σαρπηδὼν, δάκεδὲ φρένας Ἑκτορι μῦθος·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλον δ' ὀξέε δουρε κατὰ στρατὸν ὥχετο πάντη, 495  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας  
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,  
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ  
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν  
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,  
 ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505

<sup>1</sup> κρατερὴν : χαλεπὴν.

that fight, we that are but allies among you. For I that am but an ally am come from very far ; afar is Lycia by eddying Xanthus, where I left my dear wife and infant son, and my great wealth the which every man that is in lack coveteth. Yet even so urge I on the Lycians, and am fain myself to fight my man, though here is naught of mine such as the Achaeans might bear away or drive ; whereas thou standest and dost not even urge thy hosts to abide and defend their wives. Beware lest thou and they, as if caught in the meshes of all-ensnaring flax, become a prey and spoil unto your foemen ; and they shall anon lay waste your well-peopled city. On thee should all these cares rest by night and day, and thou shouldest beseech the captains of thy far-famed allies to hold their ground unflinchingly, and so put away from thee strong rebukings."

So spake Sarpedon, and his word stung Hector to the heart. Forthwith he leapt in his armour from his chariot to the ground, and brandishing his two sharp spears went everywhere throughout the host, urging men to fight, and roused the dread din of battle. So they rallied and took their stand with their faces towards the Achaeans ; and the Argives in close throng abode their coming and fled not. And even as the wind carrieth chaff about the sacred threshing-floors of men that are winnowing, when fair-haired Demeter amid the driving blasts of wind separates the grain from the chaff, and the heaps of chaff grow white ; even so now did the Achaeans grow white over head and shoulders beneath the cloud of dust that through the midst of the warriors the hooves of their horses beat up to the brazen heaven, as the fight was joined again ; and

οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα  
 θοῦρος Ἕρης ἐκάλυψε μάχη Τρώεσσι ἀρήγων,  
 πάντοσ' ἐποικόμενος· τοῦ δ' ἐκράαιεν ἐφετμὰς  
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510  
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.  
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὔ τι·  
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
 Ἕρης τε βροτολοιγὸς Ἕρις τ' ἄμοτον μεμαυῖα.  
 Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων  
 νηνεμῖης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν  
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων  
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525  
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·  
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.  
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·  
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας· 530  
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·  
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”



the charioteers wheeled round. The might of their hands they bare straight forward, and about the battle furious Ares drew a veil of night to aid the Trojans, ranging everywhere; so fulfilled he the behest of Phoebus Apollo of the golden sword, who bade him rouse the spirit of the Trojans, whenso he saw that Pallas Athene was departed; for she it was that bare aid to the Danaans. And Apollo himself sent Aeneas forth from out the rich sanctuary, and put courage in the breast of the shepherd of the host. And Aeneas took his place in the midst of his comrades, and these waxed glad as they saw him come to join them alive and whole and possessed of valiant courage. Howbeit they questioned him not at all, for toil of other sort forbade them, even that which he of the silver bow was stirring, and Ares the bane of mortals, and Discord that rageth without ceasing.

On the other side the Aiantes twain and Odysseus and Diomedes roused the Danaans to fight; yet these even of themselves quailed not before the Trojans' violence and their onsets, but stood their ground like mists that in still weather the son of Cronos setteth on the mountain-tops moveless, what time the might of the North Wind sleepeth and of the other furious winds that blow with shrill blasts and scatter this way and that the shadowy clouds; even so the Danaans withstood the Trojans steadfastly, and fled not. And the son of Atreus ranged throughout the throng with many a word of command: 'My friends, be men, and take to you hearts of valour, and have shame each of the other in the fierce conflict. Of men that have shame more are saved than are slain, but from them that flee cometh neither glory nor any avail.'

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον  
ἄνδρα,

Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα  
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 53  
τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.  
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·  
ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,  
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 54

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,  
τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρή,  
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο  
Ἀλφειοῦ, ὃς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 54  
ὃς τέκετ' Ὀρσίλοχον<sup>1</sup> πολέεσσ' ἄνδρεσσιν ἄνακτα·  
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,  
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,  
Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἰδότε πάσης.  
τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 55  
Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
οἷῳ τῷ γελέοντε δῦν ὄρεος κορυφῇσιν  
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 56  
τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα  
σταθμοὺς ἀνθρώπων κεραϊζέτον, ὄφρα καὶ αὐτῷ  
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·  
τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῇσι. 56

Τῷ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,

<sup>1</sup> Ὀρσίλοχον : Ὀρτίλοχον Zenodotus, who also gave Ὀρτίλοχος in the following line ; cf. *Odyssey* iii. 489.

He spake, and hurled his spear swiftly and smote a foremost warrior, a comrade of great-souled Aeneas, Deïcoön, son of Pergasus, whom the Trojans honoured even as the sons of Priam, for that he was swift to fight amid the foremost. Him did lord Agamemnon smite with his spear upon the shield, and this stayed not the spear, but clean through it passed the bronze, and into the lower belly he drave it through the belt; and he fell with a thud, and upon him his armour clanged.

Then Aeneas slew two champions of the Danaans, the sons of Diocles, Crethon and Orsilochus, whose father dwelt in well-built Pherae, a man rich in substance, and in lineage was he sprung from the river Alpheius that flows in broad stream through the land of the Pylians, and that begat Orsilochus to be king over many men. And Orsilochus begat great-souled Diocles, and of Diocles were born twin sons, Crethon and Orsilochus, well skilled in all manner of fighting. Now when the twain had reached manhood, they followed with the Argives on the black ships to Ilios famed for its horses, seeking to win recompense for the sons of Atreus, Agamemnon and Menelaus; but their own selves in that land did the doom of death enfold. Like them two lions upon the mountain tops are reared by their dam in the thickets of a deep wood; and the twain snatch cattle and goodly sheep and make havoc of the farmsteads of men, until themselves are slain by the hands of men with the sharp bronze; even in such wise were these twain vanquished beneath the hands of Aeneas, and fell like tall fir-trees.

But as they fell Menelaus dear to Ares had pity for them, and strode through the foremost fighters,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,  
 σείων ἐγχείην· τοῦ δ' ὄτρυνεν μένος Ἄρης,  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείῃ.  
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565  
 βῆ δὲ διὰ προμάχων. περὶ γὰρ δῖε ποιμένι λαῶν,  
 μή τι πάθοι, μέγα δέ σφας ἀποσφῆλινε πόνοιο.  
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα  
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι.  
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570  
 Αἰνείας δ' οὐ μεῖνε, θοός περ ἔων πολεμιστής,  
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε·  
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
 τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἑταίρων,  
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575  
 Ἔνθα Πυλαιμέναε ἐλέτην ἀτάλαντον Ἄρηϊ,  
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.  
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
 ἕσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχῆσας·  
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580  
 ἐσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,  
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.  
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσῃν·  
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585  
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὦμους.  
 δητὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—  
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·  
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ'  
 Ἀχαιῶν.

harnessed in flaming bronze and brandishing his spear ; and Ares roused his might with intent that he might be vanquished beneath the hands of Aeneas. But Antilochus, son of great-souled Nestor, beheld him, and strode through the foremost fighters ; for greatly did he fear for the shepherd of the host, lest aught befall him, and he utterly thwart them of their toil. Now the twain were holding forth their hands and their sharp spears each against the other, fain to do battle, when Antilochus came close beside the shepherd of the host. Then Aeneas abode not, swift warrior though he was, when he beheld the two holding their ground side by side ; and they, when they had dragged the dead to the host of the Achaeans, laid the hapless pair in the arms of their comrades, and themselves turned back and fought amid the foremost.

Then the twain slew Pylaemenes, peer of Ares, the leader of the great-souled Paphlagonian shieldmen. Him as he stood still, the son of Atreus, spear-famed Menelaus, pierced with his spear, smiting him upon the collar-bone ; and Antilochus made a cast at Mydon, his squire and charioteer, the goodly son of Atymnius, even as he was turning the single-hooved horses, and smote him with a stone full upon the elbow ; and the reins, white with ivory, fell from his hands to the ground in the dust. Then Antilochus leapt upon him and drove his sword into his temple, and gasping he fell forth from out the well-built car headlong in the dust on his head and shoulders. Long time he stood there—for he lighted on deep sand—until his horses kicked him and cast him to the ground in the dust ; and then Antilochus lashed, and drove into the host of the Achaeans.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ'  
ἐπ' αὐτοὺς

590

κεκλήγων· ἅμα δὲ Τρώων εἶποντο φάλαγγες  
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,  
ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,  
Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,  
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ'  
ὀπισθε.

595

Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης·  
ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,  
ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,  
ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ·

600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον  
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·  
καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.  
ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω  
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

605

“Ὡς ἄρ' ἔφη, Τρώες δὲ μάλα σχεδὸν ἤλυθον  
αὐτῶν.

ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,  
εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.

610

τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·  
στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ  
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα  
ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.  
τόν ῥα κατὰ ζωστήῃρα βάλεν Τελαμώνιος Αἴας,

615

<sup>1</sup> Κυδοιμός appears here to be personified, as in xviii. 535. In the light of xi. 4, however, it is at least possible that

But Hector marked them across the ranks, and rushed upon them shouting aloud, and with him followed the strong battalions of the Trojans; and Ares led them and the queen Enyo, she bringing ruthless Din of War,<sup>1</sup> while Ares wielded in his hands a monstrous spear, and ranged now in front of Hector and now behind him.

At sight of him Diomedes, good at the war-cry, shuddered; and even as a man in passing over a great plain halteth in dismay at a swift-streaming river that floweth on to the sea, and seeing it seething with foam starteth backward, even so now did the son of Tydeus give ground, and he spake to the host: "Friends, look you how we were ever wont to marvel at goodly Hector, deeming him a spearman and a dauntless warrior; whereas ever by his side is some god that wardeth from him ruin, even as now Ares is by his side in the likeness of a mortal man. But with faces turned toward the Trojans give ye ground ever backwards, neither rage ye to fight amain with gods."

So spake he, and the Trojans came very close to them. Then Hector slew two warriors well skilled in fight, Menesthes and Anchialus, the twain being in one car. And as they fell great Telamonian Aias had pity of them, and came and stood close at hand, and with a cast of his shining spear smote Amphius, son of Selagus, that dwelt in Paesus, a man rich in substance, rich in corn-land; but fate led him to bear aid to Priam and his sons. Him Telamonian Aias smote upon the belt, and in the lower belly

ἐχούσα means "bearing in her hands," rather than "bringing in her train," and that by *κυδοιμός* we are to understand some symbolic attribute of Enyo.

νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν  
 ὀξέα παμφανώνοντα· σάκος δ' ἀνεδέξατο πολλά.  
 αὐτὰρ ὁ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος 620  
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ  
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.  
 δείσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
 οἱ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,  
 οἱ ἑ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγανὸν 625  
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.  
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
 Τληπόλεμον δ' Ἡρακλεΐδην, ἧῦν τε μέγαν τε,  
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630  
 υἱὸς θ' υἱωνὸς τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·  
 “ Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθάδ' ἑόντι μάχης ἀδαήμονι φωτί;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν  
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·  
 ἀλλοιόν<sup>1</sup> τινά φασι βίην Ἡρακληεῖν  
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·  
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640  
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·  
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.  
 οὐδέ τί σε Τρώεσσιν ὄτομαι ἄλκαρ ἔσεσθαι

<sup>1</sup> ἀλλοιόν : ἀλλ' οἶόν.



was the far-shadowing spear fixed, and he fell with a thud. Then glorious Aias rushed upon him to strip him of his armour, and the Trojans rained upon him their spears, all sharp and gleaming, and his shield caught many thereof. But he planted his heel upon the corpse and drew forth the spear of bronze, yet could he not prevail likewise to strip the rest of the fair armour from his shoulders, for he was sore pressed with missiles. Furthermore, he feared the strong defence of the lordly Trojans, that beset him both many and valiant with spears in their hands and, for all he was so tall and mighty and lordly, thrust him from them; and he gave ground and was made to reel.

So these toiled in the mighty conflict, but Tlepolemus, son of Heracles, a valiant man and tall, was roused by resistless fate against godlike Sarpedon. And when they were come near as they advanced one against the other, the son and grandson of Zeus the cloud-gatherer, then Tlepolemus was first to speak, saying: "Sarpedon, counsellor of the Lycians, why must thou be skulking here, that art a man unskilled in battle? They speak but a lie that say thou art sprung from Zeus that beareth the aegis, seeing thou art inferior far to those warriors that were sprung from Zeus in the days of men of old. Of other sort, men say, was mighty Heracles, my father, staunch in fight, the lion-hearted, who on a time came hither by reason of the mares of Laomedon with but six ships and a scantier host, yet sacked the city of Ilios and made waste her streets. But thine is a coward's heart, and thy people are minishing. In no wise methinks shall thy coming from Lycia prove a defence to the

ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645  
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν."

Τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΐδα·  
"Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν  
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,  
ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650  
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.  
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα  
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀἶδι κλυτοπώλῳ,"

Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655  
Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον  
Σαρπηδὼν, αἶχμῃ δὲ διαμπερές ἦλθ' ἀλεγεινὴ·  
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.  
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῶ 660  
βεβλήκειν, αἶχμῃ δὲ διέσσυτο μαιμώωσα,  
ὅστέω ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διῶι ἐταῖροι  
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν  
ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665  
μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,  
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ  
ἐξέφερον πολέμοιο· νόησε δὲ διῶς Ὀδυσσεὺς  
τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670  
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν

men of Troy, though thou be never so strong, but thou shalt be vanquished by my hand and pass the gates of Hades."

And to him Sarpedon, captain of the Lycians, made answer : " Tlepolemus, thy sire verily destroyed sacred Ilios through the folly of the lordly man, Laomedon, who chid with harsh words him that had done him good service, and rendered him not the mares for the sake of which he had come from afar. But for thee, I deem that death and black fate shall here be wrought by my hands, and that vanquished beneath my spear thou shalt yield glory to me, and thy soul to Hades of the goodly steeds."

So spake Sarpedon, and Tlepolemus lifted on high his ashen spear, and the long spears sped from the hands of both at one moment. Sarpedon smote him full upon the neck, and the grievous point passed clean through, and down upon his eyes came the darkness of night and enfolded him. And Tlepolemus smote Sarpedon upon the left thigh with his long spear, and the point sped through furiously and grazed the bone ; howbeit his father as yet warded from him destruction.

Then his goodly companions bare godlike Sarpedon forth from out the fight, and the long spear burdened him sore, as it trailed, but no man marked it or thought in their haste to draw forth from his thigh the spear of ash, that he might stand upon his feet ; such toil had they in tending him.

And on the other side the well-greaved Achaeans bare Tlepolemus from out the fight, and goodly Odysseus of the enduring soul was ware of it, and his spirit waxed furious within him ; and he pondered then in heart and soul whether he should pursue

ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν  
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ. 675  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.  
 καί νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,  
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,  
 δεῖμα φέρων Δαναοῖσι. χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·  
 “ Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης  
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε  
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν  
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”  
 ὧς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος  
 Ἔκτωρ,  
 ἀλλὰ παρήϊξεν, λεληημένος ὄφρα τάχιστα 690  
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διῶι ἐταῖροι  
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε  
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος. 695  
 τὸν δὲ λίπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.  
 αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιή Βορέας  
 ζώγρει ἐπιπνεῖουσα κακῶς κεκαφηῖοτα θυμόν.  
 Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἔκτορι χαλκοκορυστῇ  
 οὔτε ποτε προτρέποντο μελαινάων ἐπὶ νηῶν 700

further after the son of Zeus that thundereth aloud, or should rather take the lives of more Lycians. But not for great-hearted Odysseus was it ordained to slay with the sharp bronze the valiant son of Zeus; wherefore Athene turned his mind toward the host of the Lycians. Then slew he Coeranus and Alastor and Chromius and Alcandrus and Halios and Noëmon and Prytanis; and yet more of the Lycians would goodly Odysseus have slain, but that great Hector of the flashing helm was quick to see, and strode through the foremost fighters harnessed in flaming bronze, bringing terror to the Danaans. Then glad at his coming was Sarpedon, son of Zeus, and spake to him a piteous word: "Son of Priam, suffer me not to lie here a prey to the Danaans, but bear me aid; thereafter, if need be, let life depart from me in your city, seeing it might not be that I should return home to mine own native land to make glad my dear wife and infant son."

So spake he, yet Hector of the flashing helm spake no word in answer, but hastened by, eager with all speed to thrust back the Argives and take the lives of many. Then his goodly comrades made godlike Sarpedon to sit beneath a beauteous oak of Zeus that beareth the aegis, and forth from his thigh valiant Pelagon, that was his dear comrade, thrust the spear of ash; and his spirit failed him, and down over his eyes a mist was shed. Howbeit he revived, and the breath of the North Wind as it blew upon him made him to live again after in grievous wise he had breathed forth his spirit.

But the Argives before the onset of Ares and Hector harnessed in bronze neither turned them to make for the black ships, nor yet could they hold

οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
 Ἐκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;  
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705  
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
 Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομίτρην,  
 ὃς ῥ' ἐν Ὑλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,  
 λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι  
 ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.

ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.  
 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720  
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο.  
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
 χάλκεα ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.  
 τῶν ἦ τοι χρυσῆ ἵτις ἄφθιτος, αὐτὰρ ὕπερθε  
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725  
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·  
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν  
 ἐντέταται, δοιαί δὲ περίδρομοι ἄντυγές εἰσι.  
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω  
 246

out in fight, but they ever gave ground backward, when they heard that Ares was amid the Trojans.

Who then was first to be slain and who last by Hector, Priam's son, and brazen Ares? Godlike Teuthras, and thereafter Orestes, driver of horses, Trechus, spearman of Aetolia, and Oenomaus, and Helenus, son of Oenops, and Oresbius with flashing taslet, he that dwelt in Hyle on the border of the Cephisian mere, having great care of his wealth; and hard by him dwelt other Boeotians having a land exceeding rich.

But when the goddess, white-armed Hera, was ware of them as they made havoc of the Argives in the fierce conflict, forthwith she spake winged words to Athene: "Out upon it, thou child of Zeus that beareth the aegis, unwearied one, verily it was for naught that we pledged our word to Menelaus, that not until he had sacked well-walled Ilios should he get him home, if we are to suffer baneful Ares thus to rage. Nay, come, let us twain likewise bethink us of furious valour."

So spake she, and the goddess, flashing-eyed Athene, failed not to hearken. Then Hera, the queenly goddess, daughter of great Cronos, went to and fro harnessing the horses of golden frontlets, and Hebe quickly put to the car on either side the curved wheels of bronze, eight-spoked, about the iron axle-tree. Of these the fellowe verily is of gold imperishable, and thereover are tires of bronze fitted, a marvel to behold; and the naves are of silver, revolving on this side and on that; and the body is plaited tight with gold and silver thongs, and two rims there are that run about it. From the body stood forth the pole of silver, and on the end

δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730  
 κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,<sup>1</sup>  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735  
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν  
 δεινὴν, ἣν περὶ μὲν πάντῃ Φόβος ἐστεφάνωται,  
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκή, 740  
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,  
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον  
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.  
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, οἷσιν τε κοτέσσεται ὀβριμοπάτρη.  
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750  
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.  
 τῇ ῥά δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

<sup>1</sup> Lines 734 f. were rejected by Zenodotus.

<sup>1</sup> The *φάλοι* of the Homeric helmet appear to have been horns (a survival from an earlier period in which a beast's head served as a helm), and the *φάλαρα* metal bosses.



thereof she bound the fair golden yoke, and cast thereon the fair golden breast-straps; and Hera led beneath the yoke the swift-footed horses, and was eager for strife and the war-cry.

But Athene, daughter of Zeus that beareth the aegis, let fall upon her father's floor her soft robe, richly broidered, that herself had wrought and her hands had fashioned, and put on her the tunic of Zeus, the cloud-gatherer, and arrayed her in armour for tearful war. About her shoulders she flung the tasselled aegis, fraught with terror, all about which Rout is set as a crown, and therein is Strife, therein Valour, and therein Onset, that maketh the blood run cold, and therein is the head of the dread monster, the Gorgon, dread and awful, a portent of Zeus that beareth the aegis. And upon her head she set the helmet with two horns and with bosses four,<sup>1</sup> wrought of gold, and fitted with the men-at-arms of an hundred cities. Then she stepped upon the flaming car and grasped her spear, heavy and huge and strong, wherewith she vanquisheth the ranks of men—of warriors with whom she is wroth, she, the daughter of the mighty sire. And Hera swiftly touched the horses with the lash, and self-bidden groaned upon their hinges the gates of heaven which the Hours had in their keeping, to whom are entrusted great heaven and Olympus, whether to throw open the thick cloud or shut it to. There through the gate they drave their horses patient of the goad; and they found the son of Cronos as he sat apart from the other gods on the topmost peak of many-ridged Olympus. Then the goddess, white-armed Hera, stayed the horses, and made question of Zeus most high, the son of Cronos, and spake to him: "Father

“ Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρη τάδε καρτερὰ ἔργα,  
ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ  
ἔκηλοι

τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760  
ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα;  
Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα  
λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι; ”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
“ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765  
ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν. ”

“ Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,  
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην  
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
ὅσσον δ' ἡεροιιδῆς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770  
ἦμενος ἐν σκοπιῇ, λεύσσω ἐπὶ οἶνοπα πόντον,  
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.  
ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,  
ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,  
ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775  
λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·  
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,  
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι·  
ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780  
ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,  
ἐνθα στᾶσ' ἥϋσε θεὰ λευκώλενος Ἥρη,

Zeus, hast thou no indignation with Ares for these violent deeds, that he hath destroyed so great and so goodly a host of the Achaeans recklessly and in no seemly wise to my sorrow ; while at their ease Cypris and Apollo of the silver bow take their joy, having set on this madman that regardeth not any law ? Father Zeus, wilt thou in any wise be wroth with me if I smite Ares in sorry fashion and drive him out of the battle ? ”

Then in answer spake to her Zeus, the cloud-gatherer : “ Nay, come now, rouse against him Athene, driver of the spoil, who has ever been wont above others to bring sore pain upon him.”

So spake he, and the goddess, white-armed Hera, failed not to hearken, but touched her horses with the lash ; and nothing loath the pair flew on between earth and starry heaven. As far as a man seeth with his eyes into the haze of distance as he sitteth on a place of outlook and gazeth over the wine-dark deep, even so far do the loud-neighing horses of the gods spring at a bound. But when they were come to the land of Troy and the two flowing rivers, where the Simoïs and Scamander join their streams, there the goddess, white-armed Hera, stayed her horses, and loosed them from the car, and shed thick mist about them ; and Simoïs made ambrosia to spring up for them to graze upon.

Then the goddesses twain went their way with steps like those of timorous doves, eager to bring aid to the Argive warriors. And when they were come where the most and the bravest stood close thronging about mighty Diomedes, tamer of horses, in semblance like ravening lions or wild boars, whose is no weakling strength, there the goddess, white-

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785  
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.<sup>1</sup>  
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790  
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."  
 "Ὡς εἰποῦς' ὄτρυνε μένος καὶ θυμὸν ἐκάστων.  
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·  
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν  
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795  
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
 ἀσπίδος εὐκύκλου· τῷ τείρετο,<sup>2</sup> κάμνε δὲ χεῖρα,  
 ἄν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.  
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·  
 "ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800  
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 ῥῆιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.<sup>3</sup>  
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,  
 καὶ σε προφρονέως κέλομαι Τρῶεσσι μάχεσθαι· 810  
 ἀλλά σευ ἢ κάματος πολυαῖξ γυῖα δέδυκεν,

<sup>1</sup> Line 786 was rejected by some ancient critics.

<sup>2</sup> τείρετο : τρίβετο.

<sup>3</sup> Line 808 was omitted by Aristarchus.

armed Hera, stood and shouted in the likeness of great-hearted Stentor of the brazen voice, whose voice is as the voice of fifty other men : " Fie, ye Argives, base things of shame, fair in semblance only ! So long as goodly Achilles was wont to fare into battle, never would the Trojans come forth even before the Dardanian gate ; for of his mighty spear had they dread ; but now far from the city they are fighting at the hollow ships."

So saying she roused the strength and spirit of every man. And to the side of Tydeus' son sprang the goddess, flashing-eyed Athene. She found that prince beside his horses and car, cooling the wound that Pandarus had dealt him with his arrow. For the sweat vexed him beneath the broad baldrick of his round shield ; therewith was he vexed and his arm grew weary, so he was lifting up the baldrick and wiping away the dark blood. Then the goddess laid hold of the yoke of his horses, and said : " Verily little like himself was the son that Tydeus begat. Tydeus was small in stature, but a warrior. Even when I would not suffer him to fight or make a show of prowess, what time he came, and no Achæan with him, on an embassy to Thebes into the midst of the many Cadmeians—I bade him feast in their halls in peace—yet he having his valiant soul as of old challenged the youths of the Cadmeians and vanquished them in everything full easily ; so present a helper was I to him. But as for thee, I verily stand by thy side and guard thee, and of a ready heart I bid thee fight with the Trojans, yet either hath weariness born of thy many onsets

ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα  
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
" γινώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815  
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·  
οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξέϊ χαλκῷ.  
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους  
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα."

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
" Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι·  
ἀλλ' ἄγ' ἐπ' Ἀρῇι πρῶτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδὴν μηδ' ἄζεο θοῦρον Ἄρῃα, 830  
τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
ὃς πρῶτῃν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων  
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,  
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."

"Ὡς φαμένῃ Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835  
χειρὶ πάλιν ἐρύσας, ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·  
ἦ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον  
ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων<sup>1</sup>

<sup>1</sup> Lines 838 f. were rejected by Aristarchus.

entered into thy limbs, or haply spiritless terror possesseth thee. Then art thou no offspring of Tydeus, the wise-hearted son of Oeneus."

Then in answer to her spake mighty Diomedes :  
 " I know thee, daughter of Zeus that beareth the aegis ; therefore with a ready heart will I tell thee my thought and hide it not. In no wise doth spiritless terror possess me nor any slackness, but I am still mindful of thy behest which thou didst lay upon me. Thou wouldest not suffer me to fight face to face with the other blessed gods, but if Aphrodite the daughter of Zeus should enter the battle, her thou badest me smite with the sharp bronze. Therefore it is that I now give ground myself and have given command to all the rest of the Argives to be gathered here likewise ; for I discern Ares lording it over the battle-field."

And the goddess, flashing-eyed Athene, answered him, saying : " Son of Tydeus, Diomedes, dear to my heart, fear thou not Ares for that, neither any other of the immortals ; so present a helper am I to thee. Nay, come, at Ares first drive thou thy single-hooved horses, and smite him in close fight, neither have thou awe of furious Ares that raveth here, a full-wrought bane, a renegade, that but now spake with me and Hera, and made as though he would fight against the Trojans but give aid to the Argives ; yet now he consorteth with the Trojans and hath forgotten these."

So saying, with her hand she drew back Sthenelus, and thrust him from the car to earth, and he speedily leapt down ; and she stepped upon the car beside goodly Diomedes, a goddess eager for battle. Loudly did the oaken axle creak beneath its burden,

βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
 αὐτίκ' ἐπ' Ἀρηϊ πρῶτῳ ἔχε μώνυχας ἵππους.

ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
 Αἰτωλῶν ὅχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·  
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἶδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,  
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·  
 καὶ τό γε χεῖρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὤσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855  
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·

τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῶ καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτῖς· ὁ δ' ἔβραχε χάλκεος

Ἀρης,

ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἄνερες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἀρης.  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ  
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιοι, 865  
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἀρης



for it bare a dread goddess and a peerless warrior. Then Pallas Athene grasped the lash and the reins, and against Ares first she speedily drave the single-hooved horses. He was stripping of his armour huge Periphas that was far the best of the Aetolians, the glorious son of Ochesius. Him was blood-stained Ares stripping ; but Athene put on the cap of Hades, to the end that mighty Ares should not see her.

Now when Ares, the bane of mortals, was ware of goodly Diomedes, he let be huge Periphas to lie where he was, even where at the first he had slain him and taken away his life, but made straight for Diomedes, tamer of horses. And when they were now come near as they advanced one against the other, Ares first let drive over the yoke and the reins of the horses with his spear of bronze, eager to take away the other's life ; but the spear the goddess, flashing-eyed Athene, caught in her hand and thrust above the car to fly its way in vain. Next Diomedes, good at the war-cry, drave at Ares with his spear of bronze, and Pallas Athene sped it mightily against his nethermost belly, where he was girded with his taslets. There did he thrust and smite him, rending the fair flesh, and forth he drew the spear again. Then brazen Ares bellowed loud as nine thousand warriors or ten thousand cry in battle, when they join in the strife of the War-god ; and thereat trembling came upon Achaeans alike and Trojans, and fear gat hold of them ; so mightily bellowed Ares insatiate of war.

Even as a black darkness appeareth from the clouds when after heat a blustering wind ariseth, even in such wise unto Diomedes, son of Tydeus, did

φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,  
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὤτειλῆς, 870  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
 “ Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἓν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·  
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880  
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885  
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,  
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα  
 Ζεὺς·

“ μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,  
 Ἥρης. τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·  
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.

brazen Ares appear, as he fared amid the clouds unto broad heaven. Speedily he came to the abode of the gods, to steep Olympus, and sate him down by the side of Zeus, son of Cronos, grieved at heart, and shewed the immortal blood flowing from the wound, and with wailing spake to him winged words : " Father Zeus, hast thou no indignation to behold these violent deeds ? Ever do we gods continually suffer most cruelly by one another's devices, whenas we show favour to men. With thee are we all at strife, for thou art father to that mad and baneful maid, whose mind is ever set on deeds of lawlessness. For all the other gods that are in Olympus are obedient unto thee, and subject to thee, each one of us ; but to her thou payest no heed whether in word or in deed, but rather settest her on, for that this pestilent maiden is thine own child. Now hath she set on the son of Tydeus, Diomedes high of heart, to vent his rage upon immortal gods. Cypris first he wounded with a thrust in close fight upon the hand at the wrist, and thereafter rushed upon mine own self as he had been a god. Howbeit my swift feet bare me away ; otherwise had I long suffered woes there amid the gruesome heaps of the dead, or else had lived strengthless by reason of the smittings of the spear."

Then with an angry glance from beneath his brows spake to him Zeus, the cloud-gatherer : " Sit thou not in any wise by me and whine, thou renegade. Most hateful to me art thou of all gods that hold Olympus, for ever is strife dear to thee and wars and fightings. Thou hast the unbearable, unyielding spirit of thy mother, even of Hera ; her can I scarce control by my words. Wherefore it is by her

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ·  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένεω ᾧδ' αἰδήλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος<sup>1</sup> Οὐρανίωνων."

"Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι·  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσω<sup>2</sup> 900  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέυκτο.  
 ὥς δ' ὅτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων."<sup>3</sup>

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,  
 Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,  
 παύσασαι βροτολογιὸν Ἄρη' ἀνδροκτασιάων.

<sup>1</sup> ἐνέρτερος: ἐνέρτατος Zenodotus.

<sup>2</sup> πάσσω: πάσσειν Aristarchus, who omitted the following line.

<sup>3</sup> Line 906 (=i. 405) was rejected by Aristarchus.

<sup>1</sup> The words may be taken to mean, "lower than the sons of Uranus," i.e. than the Titans imprisoned in Tartarus; but this would be contrary to Homeric usage.

promptings, meseems, that thou sufferest thus. Howbeit I will no longer endure that thou shouldst be in pain, for thou art mine offspring, and it was to me that thy mother bare thee ; but wert thou born of any other god, thus pestilent as thou art, then long ere this hadst thou been lower than the sons of heaven." <sup>1</sup>

He spake, and bade Paeëon heal his hurt ; and Paeëon spread thereon simples that slay pain, and healed him ; for verily he was in no wise of mortal mould. Even as the juice of the fig speedily maketh to grow thick the white milk that is liquid, but is quickly curdled as a man stirreth it, even so swiftly healed he furious Ares. And Hebe bathed him, and clad him in beautiful raiment, and he sate him down by the side of Zeus, son of Cronos, exulting in his glory.

Then back to the palace of great Zeus fared Argive Hera and Alalcomenean Athene, when they had made Ares, the bane of mortals, to cease from his man-slaying.

## ΙΛΙΑΔΟΣ Ζ

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνῇ·  
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο  
 ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.<sup>1</sup>

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5  
 Τρώων ρῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
 υἱὸν Εὐσσώρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·  
 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15  
 ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων  
 ἔσκειν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20

<sup>1</sup> Aristarchus at first gave this line in the form,

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης.

Chaeris gave,

ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

## BOOK VI

So was the dread strife of the Trojans and Achaeans left to itself, and oft to this side and to that surged the battle over the plain, as they aimed one at the other their bronze-tipped spears between the Simoïs and the streams of Xanthus.

Aias, son of Telamon, bulwark of the Achaeans, was first to break a battalion of the Trojans, and to bring a light of deliverance to his comrades, for he smote a man that was chiefest among the Thracians, even Eüssorus' son Acamas, a valiant man and tall. Him he was first to smite upon the horn of his helmet with thick crest of horse-hair, and drave the spear into his forehead so that the point of bronze pierced within the bone ; and darkness enfolded his eyes.

And Diomedes, good at the war-cry, slew Áxylus, Teuthras' son, that dwelt in well-built Arisbe, a man rich in substance, that was beloved of all men ; for he dwelt in a home by the high-road and was wont to give entertainment to all. Howbeit of all these was there not one on this day to meet the foe before his face, and ward from him woeful destruction ; but Diomedes robbed the twain of life, himself and his squire Calesius, that was then the driver of his car ; so they two passed beneath the earth.

Then Euryalus slew Dresus and Opheltius, and

βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον οὓς ποτε νύμφη  
 νῆϊς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.  
 Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος  
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25  
 ἥ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.  
 Ἀστύalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυ-  
 ποίτης·

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30  
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.  
 Ἀντίλοχος δ' Ἀβληρον ἐνῆρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμ-  
 νων·

ναῖε δὲ Σατνιόεντος ἐϋρρείταιο παρ' ὄχθας  
 Πήδασον αἰπεινῇν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35  
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,  
 ὅζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40  
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη  
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.  
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλίσσετο γούνων· 45  
 “ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50



went on after Aesepus and Pedasus, whom on a time the fountain-nymph Abarbarea bare to peerless Bucolion. Now Bucolion was son of lordly Laomedon, his eldest born, though the mother that bare him was unwed ; he while shepherding his flocks lay with the nymph in love, and she conceived and bare twin sons. Of these did the son of Mecisteus loose the might and the glorious limbs and strip the armour from their shoulders.

And Polypoetes staunch in fight slew Astyalus, and Odysseus with his spear of bronze laid low Pidytes of Percote, and Teucer goodly Aretaon. And Antilochus, son of Nestor, slew Ablerus with his bright spear, and the king of men, Agamemnon, slew Elatus that dwelt in steep Pedasus by the banks of fair-flowing Satnioeis. And the warrior Leitus slew Phylacus, as he fled before him ; and Eurypylus laid Melanthius low.

But Adrastus did Menelaus, good at the war-cry, take alive ; for his two horses, coursing in terror over the plain, became entangled in a tamarisk bough, and breaking the curved car at the end of the pole, themselves went on toward the city whither the rest were fleeing in rout ; but their master rolled from out the car beside the wheel headlong in the dust upon his face. And to his side came Menelaus, son of Atreus, bearing his far-shadowing spear. Then Adrastus clasped him by the knees and besought him : " Take me alive, thou son of Atreus, and accept a worthy ransom ; treasures full many lie stored in the palace of my wealthy father, bronze and gold and iron wrought with toil ; thereof would my father grant thee ransom past counting, should he hear that I am alive at the ships of the Achaeans."

“Ὡς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε<sup>1</sup>  
καὶ δὴ μιν τάχ’ ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ὧ θεράποντι καταξέμεν· ἀλλ’ Ἀγαμέμνων  
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ηὔδα·  
“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὐ-

τως

55

ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον  
πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖράς θ’ ἡμετέρας, μηδ’ ὄν τινα γαστέρι μήτηρ  
κοῦρον ἔοντα φέροι, μηδ’ ὅς φύγοι, ἀλλ’ ἅμα πάντες  
Ἰλίου ἐξαπολοίατ’ ἀκήδεστοι καὶ ἄφαντοι.”

60

“Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρως,  
αἷσιμα παρειπών· ὁ δ’ ἀπὸ ἔθην ὥσατο χειρὶ  
ἦρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ’ ἀνετράπετ’, Ἀτρεΐδης δὲ  
λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

65

Νέστωρ δ’ Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·  
“ὦ φίλοι ἦρῳες Δαναοί, θεράποντες Ἄρηος,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ’ ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκρούς ἅμ πεδῖον συλήσετε τεθνηῶτας.”<sup>2</sup>

70

“Ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου.  
ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ’ Ἀχαιῶν  
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
εἰ μὴ ἄρ’ Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστάς  
Πριαμίδης Ἑλενος, οἰωνοπόλων ὅχ’ ἄριστος·  
“Αἰνεΐα τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ’ ἄριστοι

75

<sup>1</sup> ἔπειθε: ὀρινε.

<sup>2</sup> Zenodotus gave this line in the form,

Τρώων ἅμ πεδῖον συλήσομεν ἔντεα νεκρούς.

So spake he, and sought to persuade the other's heart in his breast, and lo, Menelaus was about to give him to his squire to lead to the swift ships of the Achaeans, but Agamemnon came running to meet him, and spake a word of reproof, saying : " Soft-hearted Menelaus, why carest thou thus for the men ? Hath then so great kindness been done thee in thy house by Trojans ? Of them let not one escape sheer destruction and the might of our hands, nay, not the man-child whom his mother bears in her womb ; let not even him escape, but let all perish together out of Ilios, unmourned and unmarked."

So spake the warrior, and turned his brother's mind, for he counselled aright ; so Menelaus with his hand thrust from him the warrior Adrastus, and lord Agamemnon smote him on the flank, and he fell backward ; and the son of Atreus planted his heel on his chest, and drew forth the ashen spear.

Then Nestor shouted aloud, and called to the Argives : " My friends, Danaan warriors, squires of Ares, let no man now abide behind in eager desire for spoil, that he may come to the ships bearing the greatest store ; nay, let us slay the men ; thereafter in peace shall ye strip the armour from the corpses that lie dead over the plain."

So saying he aroused the strength and spirit of every man. Then would the Trojans have been driven again by the Achaeans dear to Ares up to Ilios, vanquished in their weakness, had not the son of Priam, Helenus, far the best of augurs, come up to Aeneas and Hector, and said to them : " Aeneas and Hector, seeing that upon you above all others rests the war-toil of Trojans and Lycians, for that

πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80  
 πάντα ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,  
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85  
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς  
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,  
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ  
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ' ἐλεήσῃ  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95  
 αἷ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,  
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
 ὃν πέρ φασι θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100  
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

"Ὡς ἔφαθ', Ἔκτωρ δ' οὗ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέε δούρε κατὰ στρατὸν ὥχετο πάντη,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105

in every undertaking ye are the best both in war and in counsel, hold ye your ground, and go ye this way and that throughout the host and keep them back before the gates, or ever in flight they fling themselves in their women's arms, and be made a joy to their foemen. But when ye have aroused all our battalions, we verily will abide here and fight against the Danaans, sore wearied though we be, for necessity weighs hard upon us; but do thou, Hector, go thy way to the city and speak there to her that is thy mother and mine; let her gather the aged wives to the temple of flashing-eyed Athene in the citadel, and when she has opened with the key the doors of the holy house, the robe that seemeth to her the fairest and amplest in her hall, and that is far dearest to her own self, this let her lay upon the knees of fair-haired Athene, and vow to her that she will sacrifice in her temple twelve sleek heifers that have not felt the goad, if she will have compassion on the city and the Trojan's wives and their little children; in hope she may hold back from sacred Ilios the son of Tydeus, that savage spearman, a mighty deviser of rout, who has verily, meseems, proved himself the mightiest of the Achaeans. Not even Achilles did we ever fear on this wise, that leader of men, who, they say, is born of a goddess; nay, this man rageth beyond all measure, and no one can vie with him in might."

So spake he, and Hector was in no wise disobedient unto his brother's word. Forthwith he leapt in his armour from his chariot to the ground, and brandishing his two sharp spears went everywhere throughout the host, urging them to fight; and he roused the dread din of battle. So they rallied, and took their

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρῶσιν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.  
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110  
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,<sup>1</sup>  
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἡδὲ γέρουσιν  
 εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι  
 daίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115  
 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,  
 ἀντυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.  
 Γλαῦκος δ' Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς  
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντε,  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·  
 "τίς δὲ σύ ἐσσι, φέριστε, καταβνητῶν ἀνθρώπων;  
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ  
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125  
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόεργος, 130  
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·  
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
 σευὲ κατ' ἡγάθεον Νυσῆϊον· αἱ δ' ἅμα πᾶσαι

<sup>1</sup> φίλοι . . . ἀλκῆς: θοοὶ καὶ ἀμύνετον ἀστεῖ λώβην Zenodotus.

<sup>1</sup> The huge Mycenaean shield was swung behind the warrior's back when he turned from the foe. Cf. xi. 545.

stand with their faces toward the Achaeans, and the Argives gave ground and ceased from slaying; and they deemed that one of the immortals had come down from starry heaven to bear aid to the Trojans, that they rallied thus. And Hector shouted aloud and called to the Trojans: "Ye Trojans, high of heart, and far-famed allies, be men, my friends, and bethink you of furious valour, the while I go to Ilios and bid the elders that give counsel, and our wives to make prayer to the gods, and promise them hecatombs."

So saying, Hector of the flashing helm departed, and the black hide at either end smote against his ankles and his neck,<sup>1</sup> even the rim that ran about the outermost edge of his bossed shield.

But Glaucus, son of Hippolochus, and the son of Tydeus came together in the space between the two hosts, eager to do battle. And when the twain were now come near as they advanced one against the other, Diomedes, good at the war-cry, was first to speak, saying: "Who art thou, mighty one, among mortal men? For never have I seen thee in battle where men win glory until this day, but now hast thou come forth far in advance of all in thy hardihood, in that thou abidest my far-shadowing spear. Unhappy are they whose children face my might. But and if thou art one of the immortals come down from heaven, then will I not fight with the heavenly gods. Nay, for even the son of Dryas, mighty Lycurgus, lived not long, seeing that he strove with heavenly gods—he that on a time drave down over the sacred mount of Nysa the nursing mothers of mad Dionysus; and they all

θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεῖς<sup>1</sup> 135  
 δύσεθ' ἄλως κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεῖα ζῶντες,  
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν 140  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
 εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,  
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."  
 Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·  
 "Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145  
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ  
 θ' ὕλη  
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.<sup>2</sup>  
 ὥς ἀνδρῶν γενεὴ ἥ μὲν φύει ἥ δ' ἀπολήγει.  
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' ἐὺ εἰδῇς 150  
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.  
 ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
 αὐτὰρ Γλαῦκος τίκτεν ἀμύμονα Βελλεροφόντην. 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν  
 ὥπασαν· αὐτὰρ οἳ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὅς ρ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,

<sup>1</sup> φοβηθεῖς : χολωθεῖς Zenodotus.

<sup>2</sup> ὥρη : ὥρη Aristophanes.

<sup>1</sup> The word πείρατα plainly means "ropes" or "rope-ends" in *Odyssey* xii. 51, 162, 179, otherwise the analogy of 272



let fall to the ground their wands, smitten with an ox-goad by man-slaying Lycurgus. But Dionysus fled, and plunged beneath the wave of the sea, and Thetis received him in her bosom, filled with dread, for mighty terror gat hold of him at the man's threatenings. Then against Lycurgus did the gods that live at ease wax wroth, and the son of Cronos made him blind; and he lived not for long, seeing that he was hated of all the immortal gods. So would not I be minded to fight against the blessed gods. But if thou art of men, who eat the fruit of the field, draw nigh, that thou mayest the sooner enter the toils of destruction."<sup>1</sup>

Then spake to him the glorious son of Hippolochus: "Great-souled son of Tydeus, wherefore inquierest thou of my lineage? Even as are the generations of leaves, such are those also of men. As for the leaves, the wind scattereth some upon the earth, but the forest, as it bourgeons, putteth forth others when the season of spring is come; even so of men one generation springeth up and another passeth away. Howbeit, if thou wilt, hear this also, that thou mayest know well my lineage; and many there be that know it. There is a city Ephyre in the heart of Argos, pasture-land of horses, and there dwelt Sisyphus that was craftiest of men, Sisyphus, son of Aeolus; and he begat a son Glaucus; and Glaucus begat peerless Bellerophon. To him the gods granted beauty and lovely manliness; but Proetus in his heart devised against him evil, and drave him, seeing he was mightier far, from the

*τέλος θανάτου* might suggest the rendering "destruction unto the uttermost." The translation given above is furthermore supported by vii. 402, and xii. 79.

Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.  
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160  
 κρυπταδίῃ φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσήυδα·  
 'τεθναίης, ὦ Προῖτ', ἥ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότῃτι μιγήμεναι οὐκ ἐθελούσῃ.' 165  
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἷον ἄκουσε·  
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα  
 λυγρά,  
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,  
 δεῖξαι δ' ἠνώγειν ὦ πενθερῷ, ὅφρ' ἀπόλοιτο. 170  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,  
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε  
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.  
 δεῦτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισι·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνε Λυκίαν ἀντιανείρας.

<sup>1</sup> This is the only passage in Homer which suggests knowledge of the art of writing.

land of the Argives; for Zeus had made them subject to his sceptre. Now the wife of Proetus, fair Anteia, lusted madly for Bellerophon, to lie with him in secret love, but could in no wise prevail upon wise-hearted Bellerophon, for that his heart was upright. So she made a tale of lies, and spake to king Proetus: 'Either die thyself, Proetus, or slay Bellerophon, seeing he was minded to lie with me in love against my will.' So she spake, and wrath gat hold upon the king to hear that word. To slay him he forbore, for his soul had awe of that; but he sent him to Lycia, and gave him baneful tokens, graving in a folded tablet many signs and deadly,<sup>1</sup> and bade him show these to his own wife's father, that he might be slain. So he went his way to Lycia under the blameless escort of the gods. And when he was come to Lycia and the stream of Xanthus, then with a ready heart did the king of wide Lycia do him honour: for nine days' space he shewed him entertainment, and slew nine oxen. Howbeit when the tenth rosy-fingered Dawn appeared, then at length he questioned him and asked to see whatever token he bare from his daughter's husband, Proetus. But when he had received from him the evil token of his daughter's husband, first he bade him slay the raging Chimaera. She was of divine stock, not of men, in the fore part a lion, in the hinder a serpent, and in the midst a goat, breathing forth in terrible wise the might of blazing fire. And Bellerophon slew her, trusting in the signs of the gods. Next fought he with the glorious Solymi, and this, said he, was the mightiest battle of warriors that ever he entered; and thirdly he slew the Amazons,

τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο· 190  
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.  
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·  
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο.<sup>1</sup> 195  
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦ τοι ὃ κάπ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων·  
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι·  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἰππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπ-  
 έτελλεν,  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."  
 Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὃ μελιχίοισι προσηύδα ποιμένα λαῶν·

<sup>1</sup> ὅφρα νέμοιτο : πυροφόροιο.

women the peers of men. And against him, as he journeyed back therefrom, the king wove another cunning wile ; he chose out of wide Lycia the bravest men and set an ambush ; but these returned not home in any wise, for peerless Bellerophon slew them one and all. But when the king now knew that he was the valiant offspring of a god, he kept him there, and offered him his own daughter, and gave to him the half of all his kingly honour ; moreover the Lycians meted out for him a demesne pre-eminent above all, a fair tract of orchard and of plough-land, to possess it. And the lady bare to wise-hearted Bellerophon three children, Isander and Hippolochus and Laodameia. With Laodameia lay Zeus the counsellor, and she bare godlike Sarpedon, the warrior harnessed in bronze. But when even Bellerophon came to be hated of all the gods, then verily he wandered alone over the Aleian plain, devouring his own soul, and shunning the paths of men ; and Isander his son was slain by Ares, insatiate of battle, as he fought against the glorious Solymi ; and his daughter was slain in wrath by Artemis of the golden reins. But Hippolochus begat me and of him do I declare that I am sprung ; and he sent me to Troy and straitly charged me ever to be bravest and pre-eminent above all, and not bring shame upon the race of my fathers, that were far the noblest in Ephyre and in wide Lycia. This is the lineage and the blood whereof I avow me sprung."

So spake he, and Diomedes, good at the war-cry, waxed glad. He planted his spear in the bounteous earth, and with gentle words spake to the shepherd of the host : " Verily now art thou a

“ ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215  
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ’ ἐνὶ μεγάροισιν εἰέκοσιν ἡματ’ ἐρύξας·  
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἶνεὺς μὲν ζωστήηρα δίδου φοίνικι φαεινόν,  
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ’ ἐμοῖσι.  
 Τυδεά δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἑόντα  
 κάλλιφ’, ὅτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω  
 εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225  
 ἔγχεα δ’ ἀλλήλων<sup>1</sup> ἀλεώμεθα καὶ δι’ ὀμίλου·  
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπίκουροι,  
 κτείνειν ὃν κε θεὸς γε πόρη καὶ ποσσὶ κιχείω,  
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνηαι.  
 τεύχεα δ’ ἀλλήλοισι ἐπαμείψομεν, ὅφρα καὶ οἶδε 230  
 γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ’ εἶναι.”

“Ὡς ἄρα φωνήσαντε, καθ’ ἵππων αἰῶσαντε,  
 χεῖράς τ’ ἀλλήλων λαβέτην καὶ πιστώσαντο·  
 ἔνθ’ αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε’ ἄμειβε 235  
 χρύσεια χαλκείων, ἑκατόμβοι’ ἐννεαβοίων.

“Ἐκτωρ δ’ ὡς Σκαιάς τε πύλας καὶ φηγόν<sup>2</sup> ἵκανεν,  
 ἀμφ’ ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατραι  
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε  
 καὶ πόσιαι· ὁ δ’ ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240  
 πάσας ἐξείης· πολλῇσι δὲ κήδε’ ἐφήπτο.

<sup>1</sup> ἔγχεα δ’ ἀλλήλων : ἔγχεσι δ’ ἀλλήλους Zenodotus.

<sup>2</sup> φηγόν : πύργον.

friend of my father's house from of old : for goodly Oeneus on a time entertained peerless Bellerophon in his halls, and kept him twenty days ; and moreover they gave one to the other fair gifts of friendship. Oeneus gave a belt bright with scarlet, and Bellerophon a double cup of gold which I left in my palace as I came hither. But Tydeus I remember not, seeing I was but a little child when he left, what time the host of the Achaeans perished at Thebes. Therefore now am I a dear guest-friend to thee in the midst of Argos, and thou to me in Lycia, whenso I journey to the land of that folk. So let us shun one another's spears even amid the throng ; full many there be for me to slay, both Trojans and famed allies, whomsoever a god shall grant me and my feet overtake ; and many Achaeans again for thee to slay whomsoever thou canst. And let us make exchange of armour, each with the other, that these men too may know that we declare ourselves to be friends from our fathers' days."

When they had thus spoken, the twain leapt down from their chariots and clasped each other's hands and pledged their faith. And then from Glaucus did Zeus, son of Cronos, take away his wits, seeing he made exchange of armour with Diomedes, son of Tydeus, giving golden for bronze, the worth of an hundred oxen for the worth of nine.

But when Hector was come to the Scaean gate and the oak-tree, round about him came running the wives and daughters of the Trojans asking of their sons and brethren and friends and husbands. But he thereupon bade them make prayer to the gods, all of them in turn ; yet over many were sorrows hung.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,  
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 24  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγες θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν— 25  
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “ τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 25  
 μαρνάμενοι περὶ ἄστυ· σέ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἔλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,  
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίῃσθα. 26  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 “ μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 26  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι  
 αἶματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης



But when he was now come to the beauteous palace of Priam, adorned with polished colonnades—and in it were fifty chambers of polished stone, built each hard by the other; therein the sons of Priam were wont to sleep beside their wedded wives; and for his daughters over against them on the opposite side within the court were twelve roofed chambers of polished stone, built each hard by the other; therein slept Priam's sons-in-law beside their chaste wives—there his bounteous mother came to meet him, leading in Laodice, fairest of her daughters to look upon; and she clasped him by the hand and spake and addressed him: "My child, why hast thou left the fierce battle and come hither? Of a surety the sons of the Achaeans, of evil name, are pressing sore upon thee as they fight about our city, and thy heart hath bid thee come hitherward and lift up thy hands to Zeus from the citadel. But stay till I have brought thee honey-sweet wine that thou mayest pour libation to Zeus and the other immortals first, and then shalt thou thyself have profit thereof, if so be thou wilt drink. When a man is spent with toil wine greatly maketh his strength to wax, even as thou art spent with defending thy fellows."

Then in answer to her spake great Hector of the flashing helm: "Bring me no honey-hearted wine, honoured mother, lest thou cripple me, and I be forgetful of my might and my valour; moreover with hands unwashen I have awe to pour libation of flaming wine to Zeus; nor may it in any wise be that a man should make prayer to the son of Cronos, lord of the dark clouds, all befouled with blood and filth. Nay, do thou go to the temple of Athene,

ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραιάς· 270  
 πέπλον δ', ὅς τις τοι χαριέστατος ἥδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 ἔρχευ, ἐγὼ δὲ Πάρῳ μετελεύσομαι ὄφρα καλέσω, 280  
 αἶ κ' ἐθέλῃς εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιό τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' "Αἶδος εἴσω,  
 φαίην κεν φίλον ἦτορ<sup>1</sup> οἷζυός ἐκλελαθέσθαι." 285  
 "Ὡς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλα ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290  
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,  
 ὃς κάλλιστος ἦν ποικίλμασιν ἥδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

<sup>1</sup> κεν φίλον ἦτορ Zenodotus : κε φρέν' ἀτέρπου MSS.

driver of the spoil, with burnt-offerings, when thou hast gathered together the aged wives ; and the robe that seemeth to thee the fairest and amplest in thy hall, and that is dearest far to thine own self, this do thou lay upon the knees of fair-haired Athene and vow to her that thou wilt sacrifice in her temple twelve sleek heifers that have not felt the goad, if she will take pity on Troy and the Trojans' wives and their little children ; in hope she may hold back the son of Tydeus from sacred Ilios, that savage spearman, a mighty deviser of rout. So go thou to the temple of Athene, driver of the spoil ; and I will go after Paris, to summon him, if haply he will hearken to my bidding. Would that the earth might straightway gape for him ! for in grievous wise hath the Olympian reared him as a bane to the Trojans and to great-hearted Priam, and the sons of Priam. If I but saw him going down to the house of Hades, then might I deem that my heart had forgotten its woe."

So spake he, and she went to the hall and called to her handmaidens ; and they gathered together the aged wives throughout the city. But the queen herself went down to the vaulted treasure-chamber wherein were her robes, richly broidered, the handiwork of Sidonian women, whom godlike Alexander had himself brought from Sidon, as he sailed over the wide sea on that journey on the which he brought back high-born Helen. Of these Hecabe took one, and bare it as an offering for Athene, the one that was fairest in its broiderings and amplest, and shone like a star, and lay undermost of all. Then she went her way, and the throng of aged wives hastened after her.

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,  
 τῇσι θύρας ὥϊξε Θεανὼ καλλιπάρῃος,  
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν. 300  
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον·  
 ἦ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο·  
 "πότνι' Ἀθηναίη, ῥυσίπολι, δῖα θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310  
 ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.<sup>1</sup>  
 "Ὡς αἰ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,  
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότε  
 ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες. 315  
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.  
 ἐνθ' Ἔκτωρ εἰσῆλθε διϋφίλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυν· παροιθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320  
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·  
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν  
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι. 325

<sup>1</sup> Line 311 was rejected by Aristarchus.

Now when they were come to the temple of Athene in the citadel, the doors were opened for them by fair-cheeked Theano, daughter of Cisseus, the wife of Antenor, tamer of horses ; for her had the Trojans made priestess of Athene. Then with sacred cries they all lifted up their hands to Athene ; and fair-cheeked Theano took the robe and laid it upon the knees of fair-haired Athene, and with vows made prayer to the daughter of great Zeus : “ Lady Athene, that dost guard our city, fairest among goddesses, break now the spear of Diomedes, and grant furthermore that himself may fall headlong before the Scaean gates ; to the end that we may now forthwith sacrifice to thee in thy temple twelve sleek heifers that have not felt the goad, if thou wilt take pity on Troy and the Trojans’ wives and their little children.” So spake she praying, but Pallas Athene denied the prayer.

Thus were these praying to the daughter of great Zeus, but Hector went his way to the palace of Alexander, the fair palace that himself had builded with the men that were in that day the best builders in deep-soiled Troy ; these had made him a chamber and hall and court hard by the palaces of Priam and Hector in the citadel. There entered in Hector, dear to Zeus, and in his hand he held a spear of eleven cubits, and before him blazed the spear-point of bronze, around which ran a ring of gold. He found Paris in his chamber busied with his beauteous arms, his shield and his corselet, and handling his curved bow ; and Argive Helen sat amid her serving-women and appointed to them their glorious handiwork. And at sight of him Hector rebuked him with words of shame :

“δαιμόνι’, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος  
 μαρνάμενοι· σέο δ’ εἵνεκ’ αὐτῇ τε πτόλεμος τε  
 ἄστυ τόδ’ ἀμφιδέδη· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλω,  
 ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
 ἀλλ’ ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.”

Τὸν δ’ αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 “Ἐκτορ, ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ  
 αἶσαν,

τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.  
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
 ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχεϊ προτραπέσθαι.  
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν  
 ὄρμησ’ ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ  
 λῳῖον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.  
 ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω. 340  
 ἦ ἴθ’, ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ’ οὔω.”

Ὡς φάτο, τὸν δ’ οὐ τι προσέφη κορυθαίολος  
 Ἐκτωρ·

τὸν δ’ Ἑλένη μύθοισι προσηύδα μελιχίοισι·  
 “δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσεως,<sup>1</sup>  
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345  
 οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα  
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,  
 ἀνδρὸς ἔπειτ’ ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὃς ἤδη νέμεσιν τε καὶ αἵσχεα πόλλ’ ἀνθρώπων.

<sup>1</sup> The original text must have had κακομηχάνου κρυοέσεως, as ὀκρυοέσεως is meaningless. The corruption was due to unfamiliarity with the genitive ending -oo.

"Strange man, thou dost not well to nurse this anger in thy heart. Thy people are perishing about the town and the steep wall in battle, and it is because of thee that the battle-cry and the war are ablaze about this city; thou wouldest thyself vent wrath on any other, whomso thou shouldest haply see shrinking from hateful war. Nay, then, rouse thee, lest soon the city blaze with consuming fire."

And to him did godlike Alexander make answer, saying: "Hector, seeing that thou dost chide me duly, and not beyond what is due, therefore will I tell thee; and do thou take thought and hearken unto me. Not so much by reason of wrath and indignation against the Trojans sat I in my chamber, but I was minded to yield myself to sorrow. Even now my wife sought to turn my mind with gentle words and urged me to the war: and I, mine own self, deem that it will be better so; victory shifteth from man to man. But come now, tarry a while, let me don my harness of war; or go thy way, and I will follow; and methinks I shall overtake thee."

So said he, and Hector of the flashing helm answered him not a word, but unto him spake Helen with gentle words: "O Brother of me that am a dog, a contriver of mischief and abhorred of all, I would that on the day when first my mother gave me birth an evil storm-wind had borne me away to some mountain or to the wave of the loud-resounding sea, where the wave might have swept me away or ever these things came to pass. Howbeit, seeing the gods thus ordained these ills, would that I had been wife to a better man, that could feel the indignation of his fellows and their many revilings. But this

τούτω δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.  
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἶνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,<sup>1</sup>  
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισι."

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360  
 ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω  
 Τρώεσσι, οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.  
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ' ἔντοσθεν πόλις καταμάρψῃ ἑόντα.  
 καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365  
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.  
 οὐ γὰρ οἶδ' εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὖτις,  
 ἣ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμώσιν Ἀχαιῶν."

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·  
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370  
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
 πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.  
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375  
 "εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·  
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;  
 ἥέ πῃ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων,  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380

<sup>1</sup> ἄτης : ἀρχῆς Zenodotus (cf. iii. 100).



man's understanding is not now stable, nor ever will be hereafter ; thereof I deem that he will e'en reap the fruit. But come now, enter in, and sit thee upon this chair, my brother, since above all others has trouble encompassed thy heart because of shameless me, and the folly of Alexander ; on whom Zeus hath brought an evil doom, that even in days to come we may be a song for men that are yet to be."

Then made answer to her great Hector of the flashing helm : " Bid me not sit, Helen, for all thou lovest me ; thou wilt not persuade me. Even now my heart is impatient to bear aid to the Trojans that sorely long for me that am not with them. Nay, but rouse thou this man, and let him of himself make haste, that he may overtake me while yet I am within the city. For I shall go to my home, that I may behold my housefolk, my dear wife, and my infant son ; for I know not if any more I shall return home to them again, or if even now the gods will slay me beneath the hands of the Achaeans."

So saying, Hector of the flashing helm departed, and came speedily to his well-built house. But he found not white-armed Andromache in his halls ; she with her child and a fair-robed handmaiden had taken her stand upon the wall, weeping and wailing. So Hector when he found not his peerless wife within, went and stood upon the threshold, and spake amid the serving-women : " Come now, ye serving-women, tell me true ; whither went white-armed Andromache from the hall ? Is she gone to the house of any of my sisters or my brothers' fair-robed wives, or to the temple of Athene, where the other fair-tressed women of Troy are seeking to propitiate the dread goddess ? "

Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων  
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385  
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσε  
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,  
 μαινομένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος  
 Ἔκτωρ 390

τὴν αὐτὴν ὁδὸν αὖτις εὐκτιμένας κατ' ἀγνιάς.  
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ  
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίονδε,  
 ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα  
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,  
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·  
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.  
 ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ  
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως, 400  
 Ἔκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,  
 τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ  
 ἄλλοι

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.  
 ἥ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·  
 Ἀνδρομάχῃ δέ οἱ ἄγχι παράστατο δάκρυ χέουσα, 405  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις

<sup>1</sup> The name Astyanax occurs again in Homer only in xxii. 500 and 506. The connexion with the name Hector is

Then a busy house-dame spake to him, saying : " Hector, seeing thou straitly biddest us tell thee true, neither is she gone to any of thy sisters or thy brothers' fair-robed wives, nor yet to the temple of Athene, where the other fair-tressed Trojan women are seeking to propitiate the dread goddess ; but she went to the great wall of Ilios, for that she heard the Trojans were sorely pressed, and great victory rested with the Achaeans. So is she gone in haste to the wall, like one beside herself ; and with her the nurse beareth the child."

So spake the house-dame, and Hector hasted from the house back over the same way along the well-built streets. When now he was come to the gate, as he passed through the great city, the Scaean gate, whereby he was minded to go forth to the plain, there came running to meet him his bounteous wife, Andromache, daughter of great-hearted Eëtion, Eëtion that dwelt beneath wooded Placus, in Thebe under Placus, and was lord over the men of Cilicia ; for it was his daughter that bronze-harnessed Hector had to wife. She now met him, and with her came a handmaid bearing in her bosom the tender boy, a mere babe, the well-loved son of Hector, like to a fair star. Him Hector was wont to call Scamandrius, but other men Astyanax ; for only Hector guarded Ilios.<sup>1</sup> Then Hector smiled, as he glanced at his boy in silence, but Andromache came close to his side weeping, and clasped his hand and spake to him, saying : " Ah, my husband, this prowess of thine will be thy doom, neither hast

plain in this passage (Plato, *Cratyl.* 393 Α ὁ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδόν τι ταῦτόν σημαίνει), although Hector was ἀναξ of Troy only in the sense of being its guardian or defender.

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη  
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ  
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410  
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.  
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐὺ ναιετάουσιν, 415  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420  
 οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἳ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἴσω·  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄϊεσσι.  
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ  
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναιῖκα·  
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα<sup>1</sup>  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.  
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435  
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα  
 ἦδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·

<sup>1</sup> Lines 433-439 were rejected by Aristarchus.

thou any pity for thine infant child nor for hapless me that soon shall be thy widow ; for soon will the Achaeans all set upon thee and slay thee. But for me it were better to go down to the grave if I lose thee, for nevermore shall any comfort be mine, when thou hast met thy fate, but only woes. Neither father have I nor queenly mother. My father verily goodly Achilles slew, for utterly laid he waste the well-peopled city of the Cilicians, even Thebe of lofty gates. He slew Eëtion, yet he despoiled him not, for his soul had awe of that ; but he burnt him in his armour, richly dight, and heaped over him a barrow ; and all about were elm-trees planted by nymphs of the mountain, daughters of Zeus that beareth the aegis. And the seven brothers that were mine in our halls, all these on the selfsame day entered into the house of Hades, for all were slain of swift-footed, goodly Achilles, amid their kine of shambling gait and their white-fleeced sheep. And my mother, that was queen beneath wooded Placus, her brought he hither with the rest of the spoil, but thereafter set her free, when he had taken ransom past counting ; and in her father's halls Artemis the archer slew her. Nay, Hector, thou art to me father and queenly mother, thou art brother, and thou art my stalwart husband. Come now, have pity, and remain here on the wall, lest thou make thy child an orphan and thy wife a widow. And for thy host, stay it by the wild fig-tree, where the city may best be scaled, and the wall is open to assault. For thrice at this point came the most valiant in company with the twain Aiantes and glorious Idomeneus and the sons of Atreus and the valiant son of Tydeus,

ἥ πού τις σφιν ἔνισπε θεοπροπίων ἐὺ εἰδώς,  
ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος

Ἔκτωρ·

440

“ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'  
αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,  
αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·

οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς

αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445

ἄρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·

ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ

καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.

ἀλλ' οὗ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450

οὕτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος

οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ

ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,

ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων

δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455

καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,

καί κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης

πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.

καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·

“ Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460

Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.”

ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος

χῆτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.

ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,

πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.” 465

and made essay to enter : whether it be that one well-skilled in soothsaying told them, or haply their own spirit urgeth and biddeth them thereto."

Then spake to her great Hector of the flashing helm : " Woman, I too take thought of all this, but wondrously have I shame of the Trojans, and the Trojans' wives, with trailing robes, if like a coward I skulk apart from the battle. Nor doth mine own heart suffer it, seeing I have learnt to be valiant always and to fight amid the foremost Trojans, striving to win my father's great glory and mine own. For of a surety know I this in heart and soul : the day shall come when sacred Ilios shall be laid low, and Priam, and the people of Priam with goodly spear of ash. Yet not so much doth the grief of the Trojans that shall be in the aftertime move me, neither Hecabe's own, nor king Priam's, nor my brethren's, many and brave, who then shall fall in the dust beneath the hands of their foemen, as doth thy grief, when some brazen-coated Achæan shall lead thee away weeping and rob thee of thy day of freedom. Then haply in Argos shalt thou ply the loom at another's bidding, or bear water from Messeïs or Hypereia, sorely against thy will, and strong necessity shall be laid upon thee. And some man shall say as he beholdeth thee weeping : ' Lo, the wife of Hector, that was pre-eminent in war above all the horse-taming Trojans, in the day when men fought about Ilios.' So shall one say ; and to thee shall come fresh grief in thy lack of a man like me to ward off the day of bondage. But let me be dead, and let the heaped-up earth cover me, ere I hear thy cries as they hale thee into captivity."

“Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ·  
 ἄψ δ’ ὁ παῖς πρὸς κόλπον ἐϋζώνιοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,  
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,  
 δεινὸν ἀπ’ ἀκροτάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ’ ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ·  
 αὐτίκ’ ἀπὸ κρατὸς κόρυθ’ εἴλετο φαίδιμος Ἑκτωρ,  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν·  
 αὐτὰρ ὃ γ’ ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
 εἶπεν ἐπενεχόμενος Δίι τ’ ἄλλοισιν τε θεοῖσι. 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ’ ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,  
 ὦδε βίην τ’ ἀγαθόν, καὶ Ἰλίου ἱφὶ ἀνάσσειν·  
 καὶ ποτέ τις εἴποι ‘πατρός γ’ ὅδε πολλὸν ἀμείνων’  
 ἐκ πολέμου ἀνιόντα· φέροι δ’ ἔναρα βροτόεντα 480  
 κτείνας δῆϊον ἄνδρα, χαρεΐη δὲ φρένα μήτηρ.”

“Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκε  
 παῖδ’ ἐόν· ἥ δ’ ἄρα μιν κηώδεϊ δέξατο κόλπῳ  
 δακρυόεν γελάσασα· πόσις δ’ ἐλέησε νοήσας,  
 χειρὶ τέ μιν κατέρεξε νῆπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε· 485  
 “δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ·  
 οὐ γάρ τίς μ’ ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προϊάψει·  
 μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
 ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σ’ αὐτῆς ἔργα κόμιζε, 490  
 ἰστόν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· πόλεμος δ’ ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ’ ἐμοί, τοῖ Ἰλῖω ἐγγεγάασιν.”



So saying, glorious Hector stretched out his arms to his boy, but back into the bosom of his fair-girdled nurse shrank the child crying, affrighted at the aspect of his dear father, and seized with dread of the bronze and the crest of horse-hair, as he marked it waving dreadfully from the topmost helm. Aloud then laughed his dear father and queenly mother; and forthwith glorious Hector took the helm from his head and laid it all-gleaming upon the ground. But he kissed his dear son, and fondled him in his arms, and spake in prayer to Zeus and the other gods: "Zeus and ye other gods, grant that this my child may likewise prove, even as I, pre-eminent amid the Trojans, and as valiant in might, and that he rule mightily over Ilios. And some day may some man say of him as he cometh back from war, 'He is better far than his father'; and may he bear the blood-stained spoils of the foeman he hath slain, and may his mother's heart wax glad."

So saying, he laid his child in his dear wife's arms, and she took him to her fragrant bosom, smiling through her tears; and her husband was touched with pity at sight of her, and he stroked her with his hand, and spake to her, saying: "Dear wife, in no wise, I pray thee, grieve overmuch at heart; no man beyond my fate shall send me forth to Hades; only his doom, methinks, no man hath ever escaped, be he coward or valiant, when once he hath been born. Nay, go thou to the house and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their work: but war shall be for men, for all, but most of all for me, of them that dwell in Ilios."

Ὡς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἑκτωρ  
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495  
 ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.  
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας  
 Ἑκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς  
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 αἱ μὲν ἔτι ζών γόον Ἑκτορα ᾧ ἐνὶ οἴκῳ· 500  
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,  
 ἀλλ' ὃ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα  
 χαλκῶ,

σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505  
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,  
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,  
 εἰώθως λούεσθαι ἐϋρρείῳ ποταμοῖο,  
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 ὤμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς, 510  
 ῥίμφα ἐγούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·  
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης  
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει  
 καγχαλόν, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα  
 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515  
 στρέψεσθ' ἐκ χώρας ὅθι ἦ ὀάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·  
 “ἦθεῖ, ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω  
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος  
 Ἑκτωρ·

“δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 520

## THE ILIAD, VI. 494-521

So spake glorious Hector and took up his helm with horse-hair crest; and his dear wife went forthwith to her house, oft turning back, and shedding big tears. Presently she came to the well-built palace of man-slaying Hector and found therein her many handmaidens; and among them all she roused lamentation. So in his own house they made lament for Hector while yet he lived; for they deemed that he should never more come back from battle, escaped from the might and the hands of the Achaeans.

Nor did Paris tarry long in his lofty house, but did on his glorious armour, dight with bronze, and hastened through the city, trusting in his fleetness of foot. Even as when a stalled horse that has fed his fill at the manger breaketh his halter and runneth stamping over the plain—being wont to bathe him in the fair-flowing river—and exulteth; on high doth he hold his head, and about his shoulders his mane floateth streaming, and as he glorieth in his splendour, his knees nimbly bear him to the haunts and pastures of mares; even so Paris, son of Priam, strode down from high Pergamus, all gleaming in his armour like the shining sun, laughing for glee, and his swift feet bare him on. Speedily then he overtook goodly Hector, his brother, even as he was about to turn back from the place where he had dallied with his wife. Then godlike Alexander was first to speak to him, saying: "My brother, full surely I delay thee in thine haste by my long tarrying, and came not in due season, as thou badest me."

Then in answer to him spake Hector of the flashing helm: "Strange man, no one that is right-

# HOMER

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·  
ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν  
κῆρ

ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω  
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. 525  
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἷ κέ ποθι  
Ζεὺς

δῶγ' ἐπουρανίοισι θεοῖς αἰειγενέτησι  
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιούς."

minded could make light of thy work in battle, for thou art valiant; but of thine own will art thou slack, and hast no care; and thereat my heart is grieved within me, whenso I hear regarding thee words of shame from the lips of the Trojans, who because of thee have grievous toil. But let us go our way; these things we will make good hereafter, if so be Zeus shall grant us to set for the heavenly gods that are for ever a bowl of deliverance in our halls, when we have driven forth from the land of Troy the well-greaved Achaeans."

## ΙΛΙΑΔΟΣ Η

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,  
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα  
θυμῷ

ἀμφοτέροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.  
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν  
οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάττησι 5  
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,  
ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,  
Ἄρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης  
γείνατ' Ἀρηϊθοος καὶ Φυλομέδουσα βοῶπις· 10

Ἑκτωρ δ' Ἡϊονῆα βάλ' ἔγχρῃ ὀξυόεντι  
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε<sup>1</sup> δὲ γυῖα.  
Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,  
Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμίνην  
Δεξιιάδην, ἵππων ἐπιάλμενον ὠκειάων, 15  
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη  
Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,  
βῆ ῥα κατ' Οὐλύμποιο καρήνων αἵξασα  
Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὄρνυτ' Ἀπόλλων 20  
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.

<sup>1</sup> λῦσε: λύντο Aristarchus.

## BOOK VII

So saying, glorious Hector hastened forth from the gates, and with him went his brother Alexander ; and in their hearts were both eager for war and battle. And as a god giveth to longing seamen a fair wind when they have grown weary of beating the sea with polished oars of fir, and with weariness are their limbs fordone ; even so appeared these twain to the longing Trojans.

Then the one of them slew the son of king Areïthous, Menesthius, that dwelt in Arne, who was born of the mace-man Areïthous and ox-eyed Phylomedusa ; and Hector with his sharp spear smote Eïoneus on the neck beneath the well-wrought helmet of bronze, and loosed his limbs. And Glaucus, son of Hippolochus, leader of the Lycians, made a cast with his spear in the fierce conflict at Iphinous, son of Dexios, as he sprang upon his car behind his swift mares, and smote him upon the shoulder ; so he fell from his chariot to the ground and his limbs were loosed.

But when the goddess, flashing-eyed Athene, was ware of them as they were slaying the Argives in the fierce conflict, she went darting down from the peaks of Olympus to sacred Ilios. And Apollo sped forth to meet her, for he looked down from out of Pergamus and beheld her, and was fain to have

ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ.  
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·  
 “τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μέγαλοιο,  
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25  
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην  
 δῶς; ἐπεὶ οὗ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.  
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·  
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα  
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30  
 Ἰλίου εὖρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ  
 ὑμῖν ἀθανάτησι,<sup>1</sup> διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ  
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35  
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν  
 ἀνδρῶν;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·  
 “Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,  
 ἦν τινά που Δαναῶν προκαλέσσεται οἴοθεν οἶος  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῇτι, 40  
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ  
 οἷον ἐπόρσειαν πολεμίζειν Ἔκτορι δίῳ.”

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·  
 τῶν δ’ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ  
 βουλήν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιόωσι. 45  
 στῇ δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

<sup>1</sup> ἀθανάτησι: ἀθανάτοισι Zenodotus: ἀμφοτέρῃσι Aristophanes.



victory for the Trojans. So the twain met one with the other by the oak-tree. Then to her spake first the king Apollo, son of Zeus : " Wherefore art thou again come thus eagerly from Olympus, thou daughter of great Zeus, and why hath thy proud spirit sent thee ? Is it that thou mayest give to the Danaans victory to turn the tide of battle, seeing thou hast no pity for the Trojans, that perish ? But if thou wouldst in anywise hearken unto me—and so would it be better far—let us now stay the war and fighting for this day. Hereafter shall they fight again until they win the goal of Ilios, since thus it seemeth good to the hearts of you immortal goddesses, to lay waste this city."

And in answer to him spake the goddess, flashing-eyed Athene : " So be it, thou god that workest afar ; with this in mind am I myself come from Olympus to the midst of Trojans and Achaeans. But come, how art thou minded to stay the battle of the warriors ? "

Then in answer to her spake king Apollo, son of Zeus : " Let us rouse the valiant spirit of horse-taming Hector, in hope that he may challenge some one of the Danaans in single fight to do battle with him man to man in dread combat. So shall the bronze-greaved Achaeans have indignation and rouse some one to do battle in single combat against goodly Hector."

So he spake, and the goddess, flashing-eyed Athene, failed not to hearken. And Helenus, the dear son of Priam, understood in spirit this plan that had found pleasure with the gods in council ; and he came and stood by Hector's side, and spake to him, saying : " Hector, son of Priam, peer of

ἦ ρά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι.  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὃς τις ἄριστος 50  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.  
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·  
 ὥς γάρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰεγενετάων." <sup>1</sup>  
 "Ὡς ἔφαθ', "Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον  
 ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55  
 μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες,  
 καδ δ' Ἀγαμέμνων εἷσεν ἐϋκνήμιδας Ἀχαιοὺς.  
 καδ δ' ἄρ' Ἀθηναίη τε καὶ ἄργυρότοξος Ἀπόλλων  
 ἐξέσθην ὄρνισιν ἑοικότες αἰγυπιοῖσι  
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60  
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦατο πυκναί,  
 ἀσπίσι καὶ κορυθήσσι καὶ ἔγχεσι πεφρικυῖαι.  
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φριξ  
 ὄρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,  
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65  
 ἐν πεδίῳ· "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·  
 "κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,  
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,  
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70  
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὖπυργον ἔλητε,  
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.  
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·  
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,  
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75  
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω·

<sup>1</sup> Line 53 was rejected by Aristarchus.

## THE ILIAD, VII. 48-76

Zeus in counsel, wouldst thou now in anywise hearken unto me? for I am thy brother. Make the Trojans to sit down, and all the Achaeans, and do thou challenge whoso is best of the Achaeans to do battle with thee man to man in dread combat. Not yet is it thy fate to die and meet thy doom; for thus have I heard the voice of the gods that are for ever."

So spake he, and Hector rejoiced greatly when he heard his words; and he went into the midst and kept back the battalions of the Trojans with his spear grasped by the middle; and they all sate them down, and Agamemnon made the well-greaved Achaeans to sit. And Athene and Apollo of the silver bow in the likeness of vultures sate them upon the lofty oak of father Zeus that beareth the aegis, rejoicing in the warriors; and the ranks of these sat close, bristling with shields and helms and spears. Even as there is spread over the face of the deep the ripple of the West Wind, that is newly risen, and the deep groweth black beneath it, so sat the ranks of the Achaeans and Trojans in the plain. And Hector spake between the two hosts: "Hear me, ye Trojans and well-greaved Achaeans, that I may speak what the heart in my breast biddeth me. Our oaths the son of Cronos, throned on high, brought not to fulfilment, but with ill intent ordaineth a time for both hosts, until either ye take well-walled Troy or yourselves be vanquished beside your seafaring ships. With you are the chieftains of the whole host of the Achaeans; of these let now that man, whose heart soever biddeth him fight with me, come hither from among you all to be your champion against goodly Hector. And thus do I declare my word, and be Zeus our witness thereto:

εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκεϊ χαλκῶ,  
 τεύχεα συλῆσας φερέτω κοίλας ἐπὶ νῆας,  
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80  
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώῃ δέ μοι εὖχος Ἀπόλλων,  
 τεύχεα σύλῆσας οἴσω προτὶ Ἴλιον ἱρήν,  
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,  
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,  
 ὄφρα ἔταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85  
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.  
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,  
 νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·  
 ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,  
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.<sup>1</sup> 90  
 ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
 αἰδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.  
 ὁψέ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε 95  
 νεῖκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·  
 "ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·  
 ἦ μὲν δὴ λώβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,  
 εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.  
 ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,  
 ἦμενοι αὖθι ἐκάστοι ἀκήριοι, ἀκλεῆς αὕτως· 100  
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε  
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."  
 Ὡς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.

<sup>1</sup> This is tantamount to a curse: "May ye rot away into the elements out of which ye were made"; πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα (Xenophanes). Cf. Hesiod. *Op.* 61, and Herodas ii. 28 f.

## THE ILIAD, VII. 77-103

if so be he shall slay me with the long-edged bronze, let him spoil me of my armour and bear it to the hollow ships, but my body let him give back to my home, that the Trojans and the Trojan wives may give me my due meed of fire in my death. But if so be I slay him, and Apollo give me glory, I will spoil him of his armour and bear it to sacred Ilios and hang it upon the temple of Apollo, the god that smiteth afar, but his corpse will I render back to the well-benched ships, that the long-haired Achaeans may give him burial, and heap up for him a barrow by the wide Hellespont. And some one shall some day say even of men that are yet to be, as he saileth in his many-benched ship over the wine-dark sea: 'This is a barrow of a man that died in olden days, whom on a time in the midst of his prowess glorious Hector slew.' So shall some man say, and my glory shall never die."

So spake he, and they all became hushed in silence; shame had they to deny him, but they feared to meet him. Howbeit at length Menelaus arose among them and spake, chiding them with words of reviling, and deeply did he groan at heart: "Ah me, ye braggarts, ye women of Achaea, men no more! Surely shall this be a disgrace dread and dire, if no man of the Danaans shall now go to meet Hector. Nay, may ye one and all turn to earth and water,<sup>1</sup> ye that sit there each man with no heart in him, utterly inglorious. Against this man will I myself arm me; but from on high are the issues of victory holden of the immortal gods."

So spake he, and did on his fair armour. And

ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ  
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105  
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,  
 αὐτός τ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ  
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110  
 μῆδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,  
 Ἔκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.  
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ  
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.  
 ἀλλὰ σὺ μὲν νῦν ἴζεν ἰὼν μετὰ ἔθνος ἐταίρων, 115  
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.  
 εἰ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,  
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι  
 δηῖου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως 120  
 αἴσιμα παρειπῶν, ὃ δ' ἐπείθετο. τοῦ μὲν ἔπειτα  
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·  
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κε μέγ' οἰμῳῶξιε γέρων ἱππηλάτα Πηλεὺς, 125  
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἠδ' ἀγορητής,  
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν<sup>1</sup> ὦ ἐνὶ οἴκῳ,  
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.  
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἔκτορι πάντας ἀκούσαι,  
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι, 130  
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀΐδος εἴσω.

<sup>1</sup> μ' εἰρόμενος μέγ' ἐγήθεεν : μειρόμενος μεγάλ' ἔστεινεν Zenodotus.

## THE ILIAD, VII. 104-131

now, Menelaus, would the end of life have appeared for thee at the hands of Hector, seeing he was mightier far, had not the kings of the Achaeans sprung up and laid hold of thee. And Atreus' son himself, wide-ruling Agamemnon, caught him by the right hand and spake to him, saying: "Thou art mad, Menelaus, nurtured of Zeus, and this thy madness beseemeth thee not. Hold back, for all thy grief, and be not minded in rivalry to fight with one better than thou, even with Hector, son of Priam, of whom others besides thee are adread. Even Achilles shuddereth to meet this man in battle, where men win glory; and he is better far than thou. Nay, go thou for this present, and sit thee amid the company of thy fellows; against this man shall the Achaeans raise up another champion. Fearless though he be and insatiate of battle, methinks he will be glad to bend his knees in rest, if so be he escape from the fury of war and the dread conflict."

So spake the warrior and turned his brother's mind, for he counselled aright; and Menelaus obeyed. Then with gladness his squires took his armour from his shoulders; and Nestor rose up and spake amid the Argives: "Fie upon you! In good sooth is great grief come upon the land of Achaea. Verily aloud would old Peleus groan, the driver of chariots, goodly counsellor, and orator of the Myrmidons, who on a time questioned me in his own house, and rejoiced greatly as he asked of the lineage and birth of all the Argives. If he were to hear that these were now all cowering before Hector then would he lift up his hands to the immortals in instant prayer that his soul might depart from his limbs into the house of Hades. I would,

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,  
 ἡβῶμ' ὥς ὄτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο  
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι, 135  
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,  
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἄνακτος,  
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην  
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,  
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῶ, 140  
 ἀλλὰ σιδηρεΐη κορύνη ῥήγνυσκε φάλαγγας.  
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὗ τι κράτεῖ γε,  
 στεινωπῶ ἐν ὁδῶ, ὅθ' ἄρ' οὐ κορύνη οἱ ὀλεθρον  
 χραῖσμε σιδηρεΐη· πρὶν γὰρ Λυκόεργος ὑποφθὰς<sup>1</sup>  
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145  
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἀρης.  
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἀρης·  
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,  
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι.  
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150  
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη.  
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν  
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων.  
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.  
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155  
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.  
 εἴθ' ὥς ἡβῶοιμι, βίη δέ μοι ἔμπεδος εἴη.  
 τῷ κε τάχ' ἀντήσσει μάχης κορυθαίολος Ἔκτωρ.

<sup>1</sup> ὑποφθὰς: ἀναστὰς Aristarchus.



O father Zeus and Athene and Apollo, that I were young as when beside swift-flowing Celadon the Pylians and Arcadians that rage with spears gathered together and fought beneath the walls of Pheia about the streams of Iardanus. On their side stood forth Ereuthalion as champion, a godlike man, bearing upon his shoulders the armour of king Areïthous, goodly Areïthous that men and fair-girdled women were wont to call the mace-man, for that he fought not with bow or long spear, but with a mace of iron brake the battalions. Him Lycurgus slew by guile and nowise by might, in a narrow way, where his mace of iron saved him not from destruction. For ere that might be Lycurgus came upon him at unawares and pierced him through the middle with his spear, and backward was he hurled upon the earth; and Lycurgus despoiled him of the armour that brazen Ares had given him. This armour he thereafter wore himself amid the turmoil of Ares, but when Lycurgus grew old within his halls he gave it to Ereuthalion, his dear squire, to wear. And wearing this armour did Ereuthalion challenge all the bravest; but they trembled sore and were afraid, nor had any man courage to abide him. But me did my enduring heart set on to battle with him in my hardihood, though in years I was youngest of all. So fought I with him, and Athene gave me glory. The tallest was he and the strongest man that ever I slew: as a huge sprawling bulk he lay stretched this way and that. Would I were now as young and my strength as firm, then should Hector of the flashing helm soon find one to

ὕμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,  
οὐδ' οἷ προφρονέως μέμαθ' Ἑκτορος ἀντίον ἐλθεῖν." 160

Ὡς νείκεσσ' ὁ γέρων, οἷ δ' ἐννέα πάντες ἀνέστησαν  
ᾧρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
τῷ δ' ἐπὶ Τυδεΐδης ᾧρτο κρατερός Διομήδης,  
τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,  
τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος, 165  
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,  
τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·  
πάντες ἄρ' οἷ γ' ἔθελον πολεμίζειν Ἑκτορι δῖῳ.  
τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότα Νέστωρ 170  
“ κλήρω νῦν πεπάλεσθε διαμπερές, ὅς κε λάχῃσιν·  
οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,  
καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἷ κε φύγῃσι  
δηῖτον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς ἔφαθ', οἷ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175  
ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο·  
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.  
ᾧδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
“ Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,  
ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

Ὡς ἄρ' ἔφαν, πάλλεν δὲ Γερῆνιος ἱππότα Νέστωρ,  
ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἠθέλον αὐτοί,  
Αἴαντος· κῆρυξ δὲ φέρων ἂν ὅμιλον ἀπάντῃ  
δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·  
οἷ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185

face him. Whereas ye that are chieftains of the whole host of the Achaeans, even ye are not minded with a ready heart to meet Hector face to face."

So the old man chid them, and there stood up nine in all. Upsprang far the first the king of men, Agamemnon, and after him Tydeus' son, mighty Diomedes, and after them the Aiantes, clothed in furious valour, and after them Idomeneus and Idomeneus' comrade Meriones, the peer of Enyalius, slayer of men, and after them Eurypylus, the glorious son of Euaemon; and upsprang Thoas, son of Andraemon, and goodly Odysseus; all these were minded to do battle with goodly Hector. Then among them spake again the horseman, Nestor of Gerenia: "Cast ye the lot now from the first unto the last for him whoso shall be chosen; for he shall verily profit the well-greaved Achaeans, and himself in his own soul shall profit withal, if so be he escape from the fury of war and the dread conflict."

So said he, and they marked each man his lot and cast them in the helmet of Agamemnon, son of Atreus; and the host made prayer, and lifted up their hands to the gods. And thus would one say with a glance up to the broad heaven: "Father Zeus, grant that the lot fall on Aias or the son of Tydeus or else on the king himself of Mycene rich in gold."

So spake they, and the horseman, Nestor of Gerenia, shook the helmet, and forth therefrom leapt the lot that themselves desired, even the lot of Aias. And the herald bare it everywhither throughout the throng, and showed it from left to right to all the chieftains of the Achaeans; but they knew it not, and denied it every man. But

ἀλλ' ὅτε δὴ τὸν ἵκανε φέρων ἄν' ὄμιλον ἀπάντη,  
ὃς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,  
ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παρα-  
στάς,

γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.  
τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190

“ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς  
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.

ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,  
τόφρ' ὑμεῖς εὖχεσθε Διὶ Κρονίῳνι ἄνακτι,  
σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται,<sup>1</sup> 195

ἦέ καὶ ἀμφαδίην, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης.  
οὐ γάρ τις με βίῃ γε ἐκὼν<sup>2</sup> ἀέκοντα δίηται,  
οὐδέ τι ἰδρεΐη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως  
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”

“Ὡς ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίῳνι ἄνακτι· 200  
ᾧδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κῦδιστε μέγιστε,  
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·  
εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,  
ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205

“Ὡς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ·  
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,  
σεύατ' ἔπειθ' οἴός τε πελώριος ἔρχεται Ἄρης,  
ὃς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων  
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210  
τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,

<sup>1</sup> Lines 195-199 were rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>2</sup> ἐκὼν : ἐλὼν Aristarchus.

when in bearing it everywhither throughout the throng he was come to him that had marked it and cast it into the helm, even to glorious Aias, then Aias held forth his hand, and the herald drew near and laid the lot therein ; and Aias knew at a glance the token on the lot, and waxed glad at heart. The lot then he cast upon the ground beside his foot, and spake : “ My friends, of a surety the lot is mine, and mine own heart rejoiceth, for I deem that I shall vanquish goodly Hector. But come now, while I am doing on me my battle gear, make ye prayer the while to king Zeus, son of Cronos, in silence by yourselves, that the Trojans learn naught thereof—nay, or openly, if ye will, since in any case we fear no man. For by force shall no man drive me in flight of his own will and in despite of mine, nor yet by skill ; since as no skillless wight methinks was I born and reared in Salamis.”

So spake he, and they made prayer to king Zeus, son of Cronos ; and thus would one speak with a glance up to the broad heaven : “ Father Zeus, that rulest from Ida, most glorious, most great, vouchsafe victory to Aias and that he win him glorious renown ; or if so be thou lovest Hector too, and carest for him, vouchsafe to both equal might and glory.”

So they spake, and Aias arrayed him in gleaming bronze. But when he had clothed about his flesh all his armour, then sped he in such wise as huge Ares goeth forth when he enters into battle amid warriors whom the son of Cronos hath brought together to contend in the fury of soul-devouring strife. Even in such wise sprang forth huge Aias, the bulwark of the Achaeans, with a smile on his

μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν  
 ἥϊε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.  
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,  
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215  
 Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν.  
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι  
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.  
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἡὔτε πύργον,  
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220  
 σκυτοτόμων ὃχ' ἄριστος, Ὑλῆ ἐνὶ οἰκίᾳ ναίων,  
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον  
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.  
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας  
 στῆ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσ-  
 ηύδα· 225

“ Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἶος  
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,  
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.  
 ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι  
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230  
 ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν  
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 μή τί μεν ἡὔτε παιδὸς ἀφαιροῦ πειρήτιζε, 235  
 ἦ γυναικός, ἦ οὐκ οἶδεν πολεμήϊα ἔργα.  
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε.  
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν  
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·

grim face ; and he went with long strides of his feet beneath him, brandishing his far-shadowing spear. Then were the Argives glad as they looked upon him, but upon the Trojans crept dread trembling on the limbs of every man, and Hector's own heart beat fast within his breast. Howbeit in no wise could he any more flee or shrink back into the throng of the host, seeing he had made challenge to fight. So Aias drew near, bearing his shield that was like a city wall, a shield of bronze with sevenfold bull's-hide, the which Tychius had wrought with toil, he that was far best of workers in hide, having his home in Hyle, who had made him his flashing shield of seven hides of sturdy bulls, and there-over had wrought an eighth layer of bronze. This Telamonian Aias bare before his breast, and he came and stood close by Hector, and spake threatening : " Hector, now verily shalt thou know of a surety, man to man, what manner of chieftains there be likewise among the Danaans, even after Achilles, breaker of the ranks of men, the lion-hearted. Howbeit he abideth amid his beaked seafaring ships in utter wrath against Agamemnon, Atreus' son, shepherd of the host ; yet are we such as to face thee, yea, full many of us. But begin thou war and battle."

To him then made answer great Hector of the flashing helm : " Aias, sprung from Zeus, thou son of Telamon, captain of the host, in no wise make thou trial of me as of some puny boy or a woman that knoweth not deeds of war. Nay, full well know I battles and slayings of men. I know well how to wield to right, and well how to wield to left my shield of seasoned hide, which I deem a sturdy thing to

οἶδα δ' ἐπαῖξαι μόθον ἵππων ὤκειάων· 240  
οἶδα δ' ἐνὶ σταδίῃ δητῶ μέλπεσθαι Ἄρηϊ.  
ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα  
λάβρην ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι."  
Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,  
καὶ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον 245  
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.  
ἐξ δὲ διὰ πτύχας ἦλθε δαῖζων χαλκὸς ἀτειρής,  
ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο. δεύτερος αὖτε  
Αἴας διογενὴς προῖει δολιχόσκιον ἔγχος,  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσῃν. 250  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω<sup>1</sup> 255  
σύν ῥ' ἔπεσον λείουσιν εἰκότες ὠμοφάγοισιν  
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.  
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,  
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·  
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260  
ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,  
τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκιεν αἷμα.  
ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,  
ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ  
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265

<sup>1</sup> Lines 255-257 were rejected by Zenodotus.

<sup>1</sup> The line is obscure, and perhaps corrupt. It may also be rendered, "that is in my eyes to fight as warrior with tough shield of hide"—to play the part of Ἄρης ταλαύριος.



## THE ILIAD, VII. 240-265

wield in fight ;<sup>1</sup> and I know how to charge into the mellay of chariots drawn by swift mares ; and I know how in close fight to tread the measure of furious Ares. Yet am I not minded to smite thee, being such a one as thou art, by spying thee at unawares ; but rather openly, if so be I may hit thee."

He spake, and poised his far-shadowing spear, and hurled it ; and he smote Aias' dread shield of sevenfold bull's-hide upon the outermost bronze, the eighth layer that was thereon. Through six folds shore the stubborn bronze, but in the seventh hide it was stayed. Then in turn Zeus-born Aias hurled his far-shadowing spear, and smote upon the son of Priam's shield, that was well balanced upon every side. Through the bright shield went the mighty spear, and through the corselet, richly dight, did it force its way ; and straight on beside his flank the spear shore through his tunic ; but he bent aside, and escaped black fate. Then the twain both at one moment drew forth with their hands their long spears, and fell to, in semblance like ravening lions or wild boars, whose is no weakling strength. Then the son of Priam smote full upon the shield of Aias with a thrust of his spear, howbeit the bronze brake not through, for its point was turned ; but Aias leapt upon him and pierced his buckler, and clean through went the spear and made him reel in his onset ; even to his neck it made its way, and gashed it, and the dark blood welled up. Yet not even so did Hector of the flashing-helm cease from fight, but giving ground he seized with stout hand a stone that lay upon the plain, black and jagged and great ; therewith

# HOMER

τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον  
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.  
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰείρας  
 ἦκ' ἐπιδιμήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,  
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270  
 βλάβη δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἔξετανύσθη  
 ἀσπίδι ἐγχριμφθεῖς· τὸν δ' αἶψ' ὤρθωσεν Ἀπόλλων.  
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν,  
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275  
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω.  
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον  
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·  
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·  
 ἀμφοτέρῳ γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280  
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.  
 νύξ δ' ἦδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”  
 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·  
 “Ἰδαῖ, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·  
 αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους. 285  
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”  
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·  
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε  
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,  
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος 290  
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
 ἄμμε διακρίνη, δώῃ δ' ἐτέροισί γε νίκην.  
 νύξ δ' ἦδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,

he smote Aias' dread shield of sevenfold bull's-hide full upon the boss ; and the bronze rang about it. Then Aias in turn lifted on high a far greater stone, and swung and hurled it, putting into the cast measureless strength ; and he burst the buckler inwards with the cast of the rock that was like unto a mill-stone, and beat down Hector's knees ; so he was stretched upon his back, gathered together under his shield ; howbeit Apollo straightway raised him up. And now had they been smiting with their swords in close fight, but that the heralds, messengers of Zeus and men, came, one from the Trojans and one from the brazen-coated Achaeans, even Talthibius and Idaeus, men of prudence both. Between the two they held forth their staves, and the herald Idaeus, skilled in prudent counsel, spake, saying : " Fight ye no more, dear sons, neither do battle ; both ye twain are loved of Zeus, the cloud-gatherer, and both are spearmen ; that verily know we all. Moreover night is now upon us, and it is well to yield obedience to night's behest."

Then in answer to him spake Telamonian Aias : " Idaeus, bid ye Hector speak these words, for it was he who of himself challenged to combat all our best. Let him be first and I verily will hearken even as he shall say."

Then spake unto him great Hector of the flashing helm : " Aias, seeing God gave thee stature and might, aye, and wisdom, and with thy spear thou art pre-eminent above all the Achaeans, let us now cease from battle and strife for this day ; hereafter shall we fight again until God judge between us, and give victory to one side or the other. Howbeit night is now upon us, and it is well to yield obedience

ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,  
 σούς τε μάλιστα ἕτας καὶ ἑταίρους, οἳ τοι ἔασιν.<sup>1</sup> 295  
 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος  
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἷ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,  
 ὄφρα τις ᾧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε. 300  
 'ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,  
 ἦδ' αὖτ' ἐν φιλότῃτι διέτμαγεν ἀρθμήσαντε.' "

"Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,  
 σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι.  
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305

τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν  
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε. τοῖ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,  
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους.  
 καὶ ῥ' ἦγον προτὶ ἄστν, ἀελπτέοντες σόον εἶναι. 310  
 Αἴαντ' αὖθ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ  
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,  
 τοῖσι δὲ βούν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἄρσενα πανταέτηρον ὑπερμενεί Κρονίωνι. 315  
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,  
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,  
 ὅπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης. 320

<sup>1</sup> Line 295 was rejected by Aristarchus.

<sup>1</sup> The gods are thought of as meeting to receive their worshippers.

to night's behest, that thou mayest make glad all the Achaeans beside their ships, and most of all the kinsfolk and comrades that are thine ; and I throughout the great city of king Priam shall make glad the Trojan men and Trojan women with trailing robes, who because of me will enter the gathering of the gods<sup>1</sup> with thanksgivings. But come, let us both give each to the other glorious gifts, to the end that many a one of Achaeans and Trojans alike may thus say : ' The twain verily fought in rivalry of soul-devouring strife, but thereafter made them a compact and were parted in friendship.' "

When he had thus said, he brought and gave him his silver-studded sword with its scabbard and well-cut baldric ; and Aias gave his belt bright with scarlet. So they parted, and one went his way to the host of the Achaeans and the other betook him to the throng of the Trojans. And these waxed glad when they saw Hector coming to join them alive and whole, escaped from the fury of Aias and his invincible hands ; and they brought him to the city scarce deeming that he was safe. And Aias on his part was led of the well-greaved Achaeans unto goodly Agamemnon, filled with joy of his victory.

And when they were now come to the huts of the son of Atreus, then did the king of men, Agamemnon, slay them a bull, a male of five years, for the son of Cronos, supreme in might. This they flayed and dressed, and cut up all the limbs. Then they sliced these cunningly, and spitted them and roasted them carefully and drew all off the spits. But when they had ceased from their labour and had made ready the meal, they feasted, nor did their hearts lack aught of the equal feast. And unto

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν  
 ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἦρχετο μῆτιν  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή. 325  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,  
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,  
 τῶν νῦν αἶμα κελαινὸν εὐρροον ἀμφὶ Σκάμανδρον  
 ἐσκέδασ' ὀξύς Ἀρης, ψυχαὶ δ' Αἰδόσδε κατῆλθον· 330  
 τῷ σε χρή πόλεμον μὲν ἅμ' ἡοὶ παῦσαι Ἀχαιῶν,  
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς  
 βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακῆομεν αὐτοὺς  
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος<sup>1</sup>  
 οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335  
 τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες  
 ἄκριτον ἐκ πεδίου<sup>2</sup>. ποτὶ δ' αὐτὸν δεῖμομεν ὦκα  
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.  
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,  
 ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ· 340  
 ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,  
 ἥ χ' ἵππον καὶ λαὸν ἐρυκάκοι ἀμφὶς εὐῶσα,  
 μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερῶχων.”  
 “Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.  
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345  
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.  
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·

<sup>1</sup> Lines 334 f. were rejected by Aristarchus.

<sup>2</sup> ἐκ πεδίου: ἐν πεδίῳ Aristophanes (cf. 436).

<sup>1</sup> This meaning of ἐξαγαγόντες is perhaps justified by Thucyd. i. 93. Aristarchus took the word to mean “marching out.”

Aias for his honour was the long chine given by the warrior son of Atreus, wide-ruling Agamemnon. But when they had put from them the desire of food and drink, first of all the old man began to weave the web of counsel for them, even Nestor, whose rede had of old ever seemed the best. He with good intent addressed their gathering and spake among them: "Son of Atreus and ye other princes of the hosts of Achaea, lo, full many long-haired Achaeans are dead, whose dark blood keen Ares hath now spilt about fair-flowing Scamander, and their souls have gone down to the house of Hades; therefore were it well that thou make the battle of the Achaeans to cease at daybreak, and we will gather to hale hither on carts the corpses with oxen and mules; and we will burn them a little way from the ships that each man may bear their bones home to their children, whenso we return again to our native land. And about the pyre let us heap a single barrow, rearing<sup>1</sup> it from the plain for all alike, and thereby build with speed a lofty wall, a defence for our ships and for ourselves. And therein let us build gates close-fastening, that through them may be a way for the driving of chariots; and without let us dig a deep ditch hard by, which shall intervene and keep back chariots and footmen, lest ever the battle of the lordly Trojans press heavily upon us."

So spake he, and all the kings assented thereto. And of the Trojans likewise was a gathering held in the citadel of Ilios, a gathering fierce and tumultuous, beside Priam's doors. Among them wise Antenor was first to speak, saying: "Hearken

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι,  
 ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 δεῦτ’ ἄγετ’, Ἀργεῖην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ 350  
 δώομεν Ἀτρεΐδῃσιν ἄγειν. νῦν δ’ ὄρκια πιστὰ  
 ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν  
 ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.”<sup>1</sup>

“ Ἡ τοι ὅ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο· τοῖσι δ’ ἀνέστη  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355  
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 “ Ἀντήνορ, σὺ μὲν οὐκέτ’ ἐμοὶ φίλα ταῦτ’  
 ἀγορεύεις·

οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ’ ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἅρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360  
 αὐτὰρ ἐγὼ Τρῳέεσσι μεθ’ ἵπποδάμοις ἀγορεύσω·  
 ἀντικρὺ δ’ ἀπόφῃμι, γυναῖκα μὲν οὐκ ἀποδώσω·  
 κτήματα δ’ ὅσσ’ ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ  
 πάντ’ ἐθέλω δόμεναι καὶ οἴκοθεν ἄλλ’ ἐπιθεῖναι.”

“ Ἡ τοι ὅ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο· τοῖσι δ’ ἀνέστη 365  
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,  
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπε·  
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι,<sup>2</sup>  
 ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν,<sup>3</sup> ὥς τὸ πάρος περ, 370  
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·  
 ἡῶθεν δ’ Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας  
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.  
 καὶ δὲ τόδ’ εἰπέμεναι πυκινὸν ἔπος, αἶ κ’ ἐθέλωσι 375

<sup>1</sup> Line 353 was rejected by Aristarchus.

<sup>2</sup> Lines 368 f. are omitted in some mss.

<sup>3</sup> πτόλιν : στρατόν.



to me, ye Trojans and Dardanians and allies, that I may speak what the heart in my breast biddeth me. Come ye now, let us give Argive Helen and the treasure with her unto the sons of Atreus to take away. Now do we fight after proving false to our oaths of faith, wherefore have I no hope that aught will issue to our profit, if we do not thus."

When he had thus spoken he sate him down, and among them uprose goodly Alexander, lord of fair-haired Helen; he made answer, and spake to him winged words: "Antenor, this that thou sayest is no longer to my pleasure; yea thou knowest how to devise better words than these. But if thou verily speakest this in earnest, then of a surety have the gods themselves destroyed thy wits. Howbeit I will speak amid the gathering of horse-taming Trojans and declare outright: my wife will I not give back; but the treasure that I brought from Argos to our home, all this am I minded to give, and to add thereto from mine own store."

When he had thus spoken he sate him down, and among them uprose Priam, son of Dardanus, peer of the gods in counsel. He with good intent addressed their gathering, and spake among them: "Hearken to me, ye Trojans and Dardanians and allies, that I may say what the heart in my breast biddeth me. For this present take ye your supper throughout the city, even as of old, and take heed to keep watch, and be wakeful every man; and at dawn let Idaeus go to the hollow ships to declare to Atreus' sons, Agamemnon and Menelaus, the word of Alexander, for whose sake strife hath been set afoot. And let him furthermore declare to them this word of wisdom, whether they are minded

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς  
κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δώη δ' ἑτέροισί γε νίκην."

"Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ'  
ἐπίθοντο,

δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.<sup>1</sup> 380  
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος  
νῆϊ πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι  
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

"Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,<sup>2</sup> 385

ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ  
εἰπεῖν, αἱ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν  
ἠγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·  
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὐ φησιν δώσειν· ἦ μὲν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε  
παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395  
κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δώη δ' ἑτέροισί γε νίκην."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

"μῆτ' ἄρ τις νῦν κτῆματ' Ἀλεξάνδροιο δεχέσθω 400

μῆθ' Ἐλένην· γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν,  
ὥς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,

<sup>1</sup> Line 380 is omitted in some mss.

<sup>2</sup> Line 385 is omitted in some mss.

to cease from dolorous war till we have burned the dead ; thereafter shall we fight again until God judge between us, and give victory to one side or the other."

So spake he, and they readily hearkened to him, and obeyed ; then they took their supper throughout the host by companies, and at dawn Idæus went his way to the hollow ships. There he found in the place of gathering the Danaans, squires of Ares, beside the stern of Agamemnon's ship ; and the loud-voiced herald took his stand in the midst and spake among them : " Son of Atreus, and ye other princes of the hosts of Achæa, Priam and the other lordly Trojans bade me declare to you—if haply it be your wish and your good pleasure—the saying of Alexander, for whose sake strife hath been set afoot. The treasure that Alexander brought to Troy in his hollow ships—would that he had perished first !—all this he is minded to give, and to add thereto from his own store ; but the wedded wife of glorious Menelaus, he declares he will not give ; though verily the Trojans bid him do it. Moreover they bade me declare unto you this word also, whether ye be minded to cease from dolorous war till we have burned the dead ; thereafter shall we fight again until God judge between us and give victory to one side or the other."

So spake he, and they all became hushed in silence. But at length there spake among them Diomedes, good at the war-cry : " Let no man now accept the treasure from Alexander, nay, nor Helen ; known is it, even to him who hath no wit at all, that now the cords of destruction are made fast upon the Trojans."

So spake he, and all the sons of the Achæans

μῦθον ἀγασσάμενοι Διομήδης ἵπποδάμοιο.  
 καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405  
 “Ἰδαί, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,  
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.  
 ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·  
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων  
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλίσσμεν ὦκα. 410  
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.”  
 Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,  
 ἄσφορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρὴν.  
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,  
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415  
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε  
 στὰς ἐν μέσσοισιν· τοὶ δ' ὀπλίζοντο μάλ' ὦκα,  
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.  
 Ἀργεῖοι δ' ἐτέρωθεν εὖσσέλμων ἀπὸ νηῶν  
 ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420  
 Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,  
 ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο  
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.  
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·  
 ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα, 425  
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.  
 οὐδ' εἷα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ  
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,  
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρὴν.  
 ὥς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ 430

shouted aloud, applauding the saying of Diomedes, tamer of horses. Then to Idæus spake lord Agamemnon : " Idæus, verily of thyself thou hearest the word of the Achæans, how they make answer to thee ; and mine own pleasure is even as theirs. But as touching the dead I in no wise grudge that ye burn them ; for to dead corpses should no man grudge, when once they are dead, the speedy consolation of fire. But to our oaths let Zeus be witness, the loud-thundering lord of Hera."

So saying, he lifted up his staff before the face of all the gods, and Idæus went his way back to sacred Ilios. Now they were sitting in assembly, Trojans and Dardanians alike, all gathered in one body waiting until Idæus should come ; and he came and stood in their midst and declared his message. Then they made them ready with all speed for either task, some to bring the dead, and others to seek for wood. And the Argives over against them hasted from the benched ships, some to bring the dead and others to seek for wood.

The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, and climbed the heavens, when the two hosts met together. Then was it a hard task to know each man again ; howbeit with water they washed from them the clotted blood, and lifted them upon the waggons, shedding hot tears the while. But great Priam would not suffer his folk to wail aloud ; so in silence they heaped the corpses upon the pyre, their hearts sore stricken ; and when they had burned them with fire they went their way to sacred Ilios. And in like manner over against them the well-greaved Achæans heaped the corpses upon the

νεκρούς πυρκαϊῆς ἐπινύνεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἦμος δ' οὐτ' ἄρ πω ἤώς, ἔτι δ' ἀμφιλύκη νύξ,  
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,  
τύμβον δ' ἀμφ' αὐτὴν ἓνα ποίεον ἐξαγαγόντες 435  
ἄκριτον ἐκ πεδίου,<sup>1</sup> ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν,  
πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.  
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,  
ὄφρα δι' αὐτῶν ἵππηλασίῃ ὁδὸς εἴη·  
ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440  
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·  
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ<sup>2</sup>  
θεεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.  
τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχτων· 445  
“Ζεῦ πάτερ, ἥ ρά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν  
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;  
οὐχ ὁράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ  
τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον  
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450  
τοῦ δ' ἥ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς·  
τοῦ δ' ἐπιλήσονται ὃ τ' ἐγὼ καὶ Φοῖβος Ἀπόλλων  
ἥρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς.  
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες. 455  
ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,

<sup>1</sup> ἐκ πεδίου: ἐν πεδίῳ Aristophanes (cf. 337).

<sup>2</sup> Lines 443-464 were rejected by Zenodotus, Aristophanes, and Aristarchus.

pyre, their hearts sore stricken, and when they had burned them with fire they went their way to the hollow ships.

Now when dawn was not yet, but night was still 'twixt light and dark, then was there gathered about the pyre the chosen host of the Achaeans, and they made about it a single barrow, rearing it from the plain for all alike ; and thereby they built a wall and a lofty rampart, a defence for their ships and for themselves. And therein they made gates, close-fastening, that through them might be a way for the driving of chariots. And without they dug a deep ditch hard by, wide and great, and therein they planted stakes.

Thus were they toiling, the long-haired Achaeans ; and the gods, as they sat by the side of Zeus, the lord of the lightning, marvelled at the great work of the brazen-coated Achaeans. And among them Poseidon, the Shaker of Earth, was first to speak : " Father Zeus, is there now anyone of mortals on the face of the boundless earth, that will any more declare to the immortals his mind and counsel ? Seest thou not that now again the long-haired Achaeans have builded them a wall to defend their ships, and about it have drawn a trench, but gave not glorious hecatombs to the gods ? Of a surety shall the fame thereof reach as far as the dawn spreadeth, and men will forget the wall that I and Phoebus Apollo built with toil for the warrior Laomedon."

Then greatly troubled, Zeus, the cloud-gatherer, spake to him : " Ah me, thou Shaker of Earth, wide of sway, what a thing thou hast said ! Another of the gods might haply fear this device, whoso was

ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·  
 σὸν δ' ἢ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.  
 ἄγρει μάν, ὅτ' ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ  
 οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν, 460  
 τείχος ἀναρρήξας τὸ μὲν εἰς ἄλλα πᾶν καταχεῦαι,  
 αὖτις δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,  
 ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 δύσετο δ' ἡέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465  
 βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.  
 νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι  
 πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνήος,  
 τὸν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.  
 χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνωνι καὶ Μενελάῳ, 470  
 δῶκεν Ἰησονίδης ἀγέμεν μέθυσον, χίλια μέτρα.  
 ἔνθεν οἰνίζοντο κάρη κομόωντες Ἀχαιοί,  
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,  
 ἄλλοι δὲ ῥίνοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,  
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν.<sup>1</sup> 475  
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ  
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·  
 παννύχιος δὲ σφιν κακὰ μήδετο μητίετα Ζεὺς  
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦρει·  
 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη 480  
 πρὶν πιεῖν, πρὶν λεῖψαι ὑπερμενέϊ Κρονίωνι.  
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.<sup>2</sup>

<sup>1</sup> Line 475 was rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>2</sup> Line 482 was omitted by Zenodotus.



feebler far than thou in hand and might ; whereas thy fame shall of a surety reach as far as the dawn spreadeth. Go to now, when once the long-haired Achaeans have gone with their ships to their dear native land, then do thou burst apart the wall and sweep it all into the sea, and cover the great beach again with sand, that so the great wall of the Achaeans may be brought to naught of thee."

On this wise spake they, one to the other, and the sun set, and the work of the Achaeans was accomplished ; and they slaughtered oxen throughout the huts and took supper. And ships full many were at hand from Lemnos, bearing wine, sent forth by Jason's son, Euneüs, whom Hypsipyle bare to Jason, shepherd of the host. And for themselves alone unto the sons of Atreus, Agamemnon and Menelaus, had Euneüs given wine to be brought them, even a thousand measures. From these ships the long-haired Achaeans bought them wine, some for bronze, some for gleaming iron, some for hides, some for whole cattle, and some for slaves ; and they made them a rich feast. So the whole night through the long-haired Achaeans feasted, and the Trojans likewise in the city, and their allies ; and all night long Zeus, the counsellor, devised them evil, thundering in terrible wise. Then pale fear gat hold of them, and they let the wine flow from their cups upon the ground, neither durst any man drink until he had made a drink-offering to the son of Cronos, supreme in might. Then they laid them down, and took the gift of sleep.

## ΙΛΙΑΔΟΣ ㊦

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,<sup>1</sup>  
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.  
 “ κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναί, 5  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.<sup>2</sup>  
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην  
 πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες  
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10  
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,  
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·  
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,  
 τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,  
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15  
 τόσσον ἔνερθ' Ἀΐδew ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες.  
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες  
 πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναί 20  
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε  
 Ζῆν' ὑπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.

<sup>1</sup> This line was placed by Zenodotus after 52.

<sup>2</sup> Line 6 is omitted in many mss.

## BOOK VIII

Now Dawn the saffron-robed was spreading over the face of all the earth, and Zeus that hurleth the thunderbolt made a gathering of the gods upon the topmost peak of many-ridged Olympus, and himself addressed their gathering; and all the gods gave ear: "Hearken unto me, all ye gods and goddesses, that I may speak what the heart in my breast biddeth me. Let not any goddess nor yet any god essay this thing, to thwart my word, but do ye all alike assent thereto, that with all speed I may bring these deeds to pass. Whomsoever I shall mark minded apart from the gods to go and bear aid either to Trojans or Danaans, smitten in no seemly wise shall he come back to Olympus, or I shall take and hurl him into murky Tartarus, far, far away, where is the deepest gulf beneath the earth, the gates whereof are of iron and the threshold of bronze, as far beneath Hades as heaven is above earth: then shall ye know how far the mightiest am I of all gods. Nay, come, make trial, ye gods, that ye all may know. Make ye fast from heaven a chain of gold, and lay ye hold thereof, all ye gods and all goddesses; yet could ye not drag to earth from out of heaven Zeus the counsellor most high, not though ye laboured sore. But whenso I were minded to

ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,  
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·  
 σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο<sup>1</sup> 25  
 δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.  
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀν-  
 θρώπων."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ<sup>2</sup>  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.  
 ὁψέ δέ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30  
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείόντων,  
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται.  
 ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35  
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
 ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο τεοῖο."<sup>3</sup>

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·  
 "θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι." 40

"Ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,  
 ὠκυπέτα, χρυσέῃσιν ἐθείρησιν κομόωντε,  
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην  
 χρυσεῖην ἐϋτυκτον, ἐοῦ δ' ἐπιβήσετο δίφρου,  
 μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην 45  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,  
 Γάργαραν, ἔνθα τέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε  
 λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50

<sup>1</sup> Lines 25 f. were rejected by Zenodotus.

<sup>2</sup> Lines 28-40 were rejected by Aristarchus.

<sup>3</sup> Line 37 was omitted by Zenodotus.

draw of a ready heart, then with earth itself should I draw you and with sea withal ; and the rope should I thereafter bind about a peak of Olympus and all those things should hang in space. By so much am I above gods and above men."

So spake he, and they all became hushed in silence, marvelling at his words ; for full masterfully did he address their gathering. But at length there spake among them the goddess, flashing-eyed Athene : " Father of us all, thou son of Cronos, high above all lords, well know we of ourselves that thy might is unyielding, yet even so have we pity for the Danaan spearmen who now shall perish and fulfil an evil fate. Yet verily will we refrain us from battle, even as thou dost bid ; howbeit counsel will we offer to the Argives which shall be for their profit, that they perish not all by reason of thy wrath."

Then with a smile spake to her Zeus the cloud-gatherer : " Be of good cheer, Tritogeneia, dear child. In no wise do I speak with full purpose of heart, but am minded to be kindly to thee."

So saying, he let harness beneath his car his bronze-hooved horses, swift of flight, with flowing manes of gold ; and with gold he clad himself about his body, and grasped the well-wrought whip of gold, and stepped upon his car and touched the horses with the lash to start them ; and nothing loath the pair sped onward midway between earth and starry heaven. To Ida he fared, the many-fountained, mother of wild beasts, even to Gargarus, where is his demesne and his fragrant altar. There did the father of men and gods stay his horses, and loose them from the car, and shed thick mist upon

αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίων,  
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ  
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.  
Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζοντο, 55  
παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,  
χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.  
πᾶσαι δ' ὠὔγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60  
σύν ῥ' ἔβαλον ρίνους, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν  
ὀλλύντων τε καὶ ὀλλυμένων, ρέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός.  
ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,  
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·  
ἐν δὲ τίθει δύο κῆρε τανηλεγέος θανάτοιο, 70  
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
ἔλκε δὲ μέσσα λαβών. ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.  
αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ<sup>1</sup>  
ἐζέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.  
αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75  
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες  
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

<sup>1</sup> Lines 73 f. were rejected by Aristarchus.

them ; and himself sat amid the mountain peaks exulting in his glory, looking upon the city of the Trojans and the ships of the Achaeans.

But the long-haired Achaeans took their meal hastily throughout the huts, and as they rose up therefrom arrayed them in armour ; and in like manner, the Trojans, on their side, armed themselves throughout the city ; fewer they were, but even so were they eager to contend in battle through utter need, for their children's sake and their wives'. And all the gates were opened, and the host hastened forth, footmen alike and charioteers ; and a great din arose.

But when they were met together and come into one place, then clashed they their shields and spears, and the fury of bronze-mailed warriors ; and the bossed shields closed each with each, and a great din arose. Then were heard alike the sound of groaning and the cry of triumph of the slayers and the slain, and the earth flowed with blood.

Now as long as it was morn and the sacred day was waxing, so long the missiles of either side struck home, and the folk kept falling. But when the sun had reached mid heaven, then verily the Father lifted on high his golden scales, and set therein two fates of grievous death, one for the horse-taming Trojans, and one for the brazen-coated Achaeans ; then he grasped the balance by the midst and raised it, and down sank the day of doom of the Achaeans. So the Achaeans' fates settled down upon the bounteous earth and those of the Trojans were raised aloft toward wide heaven. Then himself he thundered aloud from Ida, and sent a blazing flash amid the host of the Achaeans ; and at sight thereof they were seized with wonder, and pale fear gat hold of all.

"Ενθ' οὐτ' Ἰδομενεὺς τλῇ μίμνειν οὐτ' Ἀγαμέμνων,  
 οὔτε δὺ' Αἴαντες μενέτην, θεράποντες Ἄρηος·  
 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80  
 οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο,<sup>1</sup> τὸν βάλεν ἰῶ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο,  
 ἄκρην κακ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων  
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.  
 ἀλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85  
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.  
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε  
 φασγάνῳ αἵσσων, τόφρ' Ἑκτορος ὠκέες ἵπποι  
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες  
 Ἑκτορα. καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσεν 90  
 εἰ μὴ ἄρ' ὁξὺ νόησε βοὴν ἀγαθὸς Διομήδης·  
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·  
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὥς ἐν ὁμίλῳ;  
 μή τίς τοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξῃ. 95  
 ἀλλὰ μὲν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα."  
 "Ὡς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσ-  
 σεύς,  
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.  
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,  
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 10  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,  
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,<sup>2</sup>

<sup>1</sup> ἐτείρετο : ἐδάμνατο Aristarchus.

<sup>2</sup> ὀπάζει : ἰκάνει (cf. iv. 321).

<sup>1</sup> Such is probably the meaning. The Greek would admit of the rendering "gave no ear," i.e. "heard, but



## THE ILIAD, VIII. 78-103

Then had neither Idomeneus the heart to abide, nor Agamemnon, nor yet the Aiantes twain, squires of Ares ; only Nestor of Gerenia abode, the warder of the Achaeans, and he nowise of his own will, but his horse was sore wounded, seeing goodly Alexander, lord of fair-haired Helen, had smitten him with an arrow upon the crown of the head where the foremost hairs of horses grow upon the skull, and where is the deadliest spot. So, stung with agony the horse leapt on high as the arrow sank into his brain, and he threw into confusion horses and car as he writhed upon the bronze. And while the old man sprang forth and with his sword was cutting away the traces, meanwhile the swift horses of Hector came on through the tumult, bearing a bold charioteer, even Hector. And now would the old man here have lost his life, had not Diomedes, good at the war-cry, been quick to see ; and he shouted with a terrible shout, urging on Odysseus : “ Zeus-born son of Laërtes, Odysseus of many wiles, whither fleest thou with thy back turned, like a coward in the throng ? Let it not be that as thou fleest some man plant his spear in thy back. Nay, hold thy ground, that we may thrust back from old Nestor this wild warrior.”

So spake he, howbeit the much-enduring goodly Odysseus heard him not,<sup>1</sup> but hasted by to the hollow ships of the Achaeans. But the son of Tydeus, alone though he was, mingled with the foremost fighters, and took his stand before the horses of the old man, Neleus' son, and spake and addressed him with winged words : “ Old sir, of a surety young warriors press thee sore ; whereas thy might is would not hearken,” and the phrase was so taken by Aristarchus.

ἤπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι 10  
 οἴοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίῳ  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,  
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρε<sup>1</sup> φόβοιο.<sup>2</sup>  
 τούτῳ μὲν θεράποντε κομείτων, τώδε δέ νῶϊ  
 Τρῳσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἔκτωρ 11  
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν."

"Ὡς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.  
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην,  
 ἴφθιμος<sup>3</sup> Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνῳρ·  
 τὼ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην. 11  
 Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,  
 μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γέγοντο.  
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·  
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,  
 υἱὸν ὑπερθύμου Θηβαίου Ἡνιοπῆα, 12  
 ἵππων ἡνί' ἔχοντα βάλε στῆθος παρὰ μαζόν.  
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι· λύθη ψυχὴ τε μένος τε.  
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο.  
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 12  
 κεῖσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν  
 ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν  
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥά τόθ' ἵππων  
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

"Ἐνθα κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γέγοντο, 13

<sup>1</sup> μῆστωρε : μῆστωρα (cf. v. 272).

<sup>2</sup> Line 108 was rejected by Aristarchus.

<sup>3</sup> ἴφθιμος : ἴφθιμοι.

broken and grievous old age attends thee, and thy squire is a weakling and thy horses slow. Nay, come, mount upon my car, that thou mayest see of what sort are the horses of Tros, well skilled to course fleetly hither and thither over the plain whether in pursuit or in flight, even those that once I took from Aeneas, devisers of rout. Thy horses shall our two squires tend, but these twain shall thou and I drive straight against the horse-taming Trojans, that Hector too may know whether my spear also rageth in my hands."

So spake he, and the horseman, Nestor of Gerenia, failed not to hearken. So the mares of Nestor were tended by the two squires, valiant Sthenelus and Eurymedon the kindly; and the other twain mounted both upon the car of Diomedes. Nestor took in his hands the shining reins, and touched the horses with the lash, and speedily they drew nigh to Hector. Upon him then as he charged straight at them the son of Tydeus made a cast: him he missed, but his squire that drove the chariot, Eniopeus, son of Thebaeus, high of heart, even as he was holding the reins, he smote on the breast beside the nipple. So he fell from out the car, and the swift-footed horses swerved aside thereat; and there his spirit and his strength were undone. Then was the soul of Hector clouded with dread sorrow for his charioteer. Yet left he him to lie there, albeit he sorrowed for his comrade, and sought him a bold charioteer; nor did his horses twain long lack a master, for straightway he found Iphitus' son, bold Archeptolemus, and made him mount behind his swift-footed horses, and gave the reins into his hands.

Then had ruin come and deeds beyond remedy

καί νύ κε σήκασθεν κατὰ Ἴλιον ἡὔτε ἄρνες,  
 εἰ μὴ ἄρ' ὅξυ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.  
 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,  
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμαῖζε·  
 δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, 135  
 τὼ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι.  
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,<sup>1</sup>  
 δείσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·  
 “Τυδεΐδῃ, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.  
 ἦ οὐ γινώσκεις ὅ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; 140  
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει  
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσι,  
 δώσει. ἀνὴρ δέ κεν οὗ τι Διὸς νόον εἰρύσσαιτο  
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺ φέρτερός ἐστι.”  
 Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 145  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·  
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·  
 ‘Τυδεΐδης ὑπ' ἐμεῖο φοβεύμενος ἵκετο νῆας.’  
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες.  
 εἴ περ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,  
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες  
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155  
 τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας.”  
 Ὡς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους

<sup>1</sup> σιγαλόεντα : φοινικόεντα.

been wrought, and they had been penned in Ilios like lambs, had not the father of men and gods been quick to see. He thundered terribly and let fly his white lightning-bolt, and down before the horses of Diomedes he hurled it to earth; and a terrible flame arose of burning sulphur, and the two horses, seized with terror, cowered beneath the car. Then from the hands of Nestor slipped the shining reins, and he waxed afraid at heart, and spake to Diomedes: "Son of Tydeus, come now, turn thou in flight thy single-hooved horses. Seest thou not that victory from Zeus waited not on thee? Now to yon man doth Zeus, the son of Cronos, vouchsafe glory for this day; hereafter shall he grant it also to us, if so be he will. But a man may in no wise thwart the purpose of Zeus, be he never so valiant; for in sooth he is mightier far."

And in answer to him spake Diomedes, good at the war-cry: "Yea, verily, old sir, all this hast thou spoken according to right. But herein dread grief cometh upon my heart and soul, for Hector will some day say, as he speaketh in the gathering of the Trojans: 'Tydeus' son, driven in flight before me, betook him to the ships.' So shall he some day boast—on that day let the wide earth gape for me."

And in answer to him spake the horseman, Nestor of Gerenia: "Ah me, thou son of wise-hearted Tydeus, what a thing hast thou said! For though Hector shall call thee coward and weakling, yet will not the Trojans or the Dardanians hearken to him, nor the wives of the great-souled Trojans, bearers of the shield, they whose lusty husbands thou hast hurled in the dust."

So spake he, and turned in flight his single-

αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῳῆς τε καὶ Ἑκτωρ  
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.  
 τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἑκτωρ· 160  
 “Τυδεΐδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι  
 ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·  
 νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.  
 ἔρρε, κακὴ γλήνῃ, ἐπεὶ οὐκ εἴξαντος ἐμεῖο<sup>1</sup>  
 πύργων ἡμετέρων ἐπιβήσῃ, οὐδὲ γυναικάς 165  
 ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”<sup>2</sup>”

“Ὡς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,  
 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.  
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,  
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170  
 σῆμα τιθεὶς Τρῳέεσσι, μάχης ἑτεραλκέα νίκην.  
 Ἑκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας·  
 “Τρῳῆς καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 γιννώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175  
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.  
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο  
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει·  
 ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτῇν.  
 ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180  
 μνημοσύνη τις ἔπειτα πυρὸς δηϊοιο γενέσθω,  
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς  
 Ἀργεῖους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ.”<sup>3</sup>  
 “Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·

<sup>1</sup> Lines 164-166 were rejected by Aristophanes and Aristarchus.

<sup>2</sup> δαίμονα δώσω: πότμον ἐφήσω Zenodotus.

<sup>3</sup> Line 183 is omitted in the best mss.

hooved horses, back through the tumult; and the Trojans and Hector with wondrous shouting poured forth upon them their missiles fraught with groanings. Over him then shouted aloud great Hector of the flashing helm: "Son of Tydeus, above all others were the Danaans with swift steeds wont to honour thee with a seat of honour and meats and full cups, but now will they scorn thee; thou art, it appeareth, no better than a woman. Begone, cowardly puppet; since through no flinching of mine shalt thou mount upon our walls, and carry away our women in thy ships; ere that will I deal thee thy doom."

So spake he, and the son of Tydeus was divided in counsel whether he should not wheel his horses and fight him face to face. Thrice he wavered in heart and soul and thrice from the mountains of Ida Zeus the counsellor thundered, giving to the Trojans a sign and victory to turn the tide of battle. And Hector shouted aloud and called to the Trojans: "Ye Trojans and Lycians and Dardanians, that fight in close combat, be men, my friends, and bethink you of furious valour. I perceive that of a ready heart the son of Cronos hath given unto me victory and great glory, and to the Danaans woe. Fools they are, that contrived forsooth these walls, weak and of none account; these shall not withhold our might, and our horses shall lightly leap over the digged ditch. But when I be at length come amid the hollow ships, then see ye that consuming fire be not forgotten, that with fire I may burn the ships and furthermore slay the men, even the Argives beside their ships, distraught by reason of the smoke."

So saying he shouted to his horses, and said:

“Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε  
τε δῖε,<sup>1</sup> 185

νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν  
Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡετίωνος  
ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν  
οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,<sup>2</sup>  
ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190  
ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν  
ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει  
πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,  
αὐτὰρ ἀπ’ ὤμοιιν Διομήδεος ἵπποδάμοιο  
δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195  
εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς  
αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων.”

“Ὡς ἔφατ’ εὐχόμενος, νεμέσῃσεν δὲ πότνια Ἥρη,  
σεῖσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,  
καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦ᾽δα. 200

“ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοὶ περ  
ὄλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.  
οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι  
πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.  
εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205  
Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,  
αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος<sup>3</sup> οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐνοσίχθων·  
“Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.  
οὐκ ἂν ἐγὼ γ’ ἐθέλοιμι Διὶ Κρονίῳνι μάχεσθαι 210  
ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν.”

<sup>1</sup> Line 185 was rejected by Aristarchus.

<sup>2</sup> Line 189 was rejected by Aristophanes and Aristarchus.

<sup>3</sup> ἐνθ’ ἀκάχοιτο καθήμενος: ἐνθα κάθοιτ’ ἀκαχήμενος Zeno-  
dotus.



"Xanthus, and thou Podargus, and Aethon, and goodly Lampus, now pay me back your tending wherewith in abundance Andromache, daughter of great-hearted Eëtion, set before you honey-hearted wheat, and mingled wine for you to drink when your souls bade you, sooner than for me, that avow me to be her stalwart husband. Nay, haste ye in pursuit, that we may take the shield of Nestor, the fame whereof now reacheth unto heaven, that it is all of gold, the rods alike and the shield itself; and may take moreover from the shoulders of horse-taming Diomedes his breastplate richly-dight, which Hephaestus wrought with toil. Could we but take these twain, then might I hope to make the Achaeans this very night embark upon their swift ships."

So spake he vauntingly, and queenly Hera had indignation thereat; she shook herself on her throne and made high Olympus to quake, and to the mighty god Poseidon she spake, saying: "Ah me, thou Shaker of Earth, wide of sway, not even hath the heart in thy breast pity of the Danaans that are perishing. Yet in thine honour do they bring to Helice and Aegae offerings many and gracious and hitherto thou didst wish them victory. For did we but will, all we that are aiders of the Danaans, to drive back the Trojans and to withhold Zeus whose voice is borne afar, then, in vexation of spirit, would he sit alone there upon Ida."

Then, his heart sore troubled, the lord, the Shaker of Earth, spake to her: "Hera, reckless in speech, what a word hast thou spoken! It is not I that were fain to see us all at strife with Zeus, son of Cronos, for he verily is mightier far."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 τῶν δ', ὅσον ἐκ νηῶν ἀπὸ<sup>1</sup> πύργου τάφρος ἔεργε,  
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν  
 εἰλομένων· εἴλει δὲ θεῶ ἀτάλαντος Ἄρηι 215  
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.  
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας ἔϊσας,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη  
 αὐτῷ ποιπνύσαντι θεῶς ὀτρύναι Ἀχαιοὺς.  
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220  
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,  
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηῖ μελαίνῃ,  
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,  
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο<sup>2</sup>  
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας 225  
 εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν·  
 ἦῤυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·  
 "αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·  
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,  
 ᾧς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230  
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,<sup>3</sup>  
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,  
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος  
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν  
 Ἔκτορος, ὅς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.<sup>4</sup> 235  
 Ζεῦ πάτερ, ἧ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων  
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῦδος ἀπηύρας;  
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμὸν

<sup>1</sup> ἀπὸ : καὶ Zenodotus.

<sup>2</sup> Lines 224-226 are omitted in the best mss.

<sup>3</sup> Line 231 was rejected by Aristarchus.

<sup>4</sup> Line 235 was rejected by Aristophanes and Aristarchus.

On this wise spake they, one to the other ; and now was all the space that the moat of the wall enclosed on the side of the ships filled alike with chariots and shield-bearing men huddled together : and huddled they were by Hector, Priam's son, the peer of swift Ares, now that Zeus vouchsafed him glory. And now would he have burned the shapely ships with blazing fire, had not queenly Hera put it in Agamemnon's mind himself to bestir him, and speedily rouse on the Achaeans. So he went his way along the huts and ships of the Achaeans, bearing his great purple cloak in his stout hand, and took his stand by Odysseus' black ship, huge of hull, that was in the midst so that a shout could reach to either end, both to the huts of Aias, son of Telamon, and to those of Achilles ; for these had drawn up their shapely ships at the furthestmost ends, trusting in their valour and in the strength of their hands. There uttered he a piercing shout, calling aloud to the Danaans : " Fie, ye Argives, base things of shame, fair in semblance only ! Whither are gone our boastings, when forsooth we declared that we were bravest, the boasts that when ye were in Lemnos ye uttered vaingloriously as ye ate abundant flesh of straight-horned kine and drank bowls brim full of wine, saying that each man would stand to face in battle an hundred, aye, two hundred Trojans ! whereas now can we match not even one, this Hector, that soon will burn our ships with blazing fire. Father Zeus, was there ever ere now one among mighty kings whose soul thou didst blind with blindness such as this, and rob him of great glory ? Yet of a surety do I deem that never in my benched ship did I pass by fair altar of thine on my ill-

νηϊ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,  
ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκησας, 240  
ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.

ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·  
αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,  
μηδ' οὕτω Τρώεσσι ἕα δάμνασθαι Ἀχαιοὺς."

"Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245  
νεῦσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολέσθαι.

αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,  
νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·  
παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,  
ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250

οἱ δ' ὥς οὖν εἶδονθ' ὅ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,  
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

"Ἐνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,  
εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους  
τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255  
ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,  
Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵπ-  
πους·

τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρυ πῆξεν  
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν·  
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,  
τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκὴν,  
τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος  
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ,  
τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265  
Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,  
356

starred way hither, but upon all I burned the fat and the thighs of bulls, in my eagerness to lay waste well-walled Troy. Nay, Zeus, this desire fulfil thou me : ourselves at least do thou suffer to flee and escape, and permit not the Achaeans thus to be vanquished by the Trojans."

So spake he, and the Father had pity on him as he wept, and vouchsafed him that his folk should be saved and not perish. Forthwith he sent an eagle, surest of omens among winged birds, holding in his talons a fawn, the young of a swift hind. Beside the fair altar of Zeus he let fall the fawn, even where the Achaeans were wont to offer sacrifice to Zeus from whom all omens come. So they, when they saw that it was from Zeus that the bird was come, leapt the more upon the Trojans and bethought them of battle.

Then might no man of the Danaans, for all they were so many, vaunt that he before the son of Tydeus guided his swift horses to drive them forth across the trench and to fight man to man ; nay he was first by far to slay a mailed warrior of the Trojans, even Agelaus, Phradmon's son. He in sooth had turned his horses to flee, but as he wheeled about Diomedes fixed his spear in his back between the shoulders, and drave it through his breast ; so he fell from out the car, and upon him his armour clanged.

And after him came the sons of Atreus, Agamemnon and Menelaus, and after them the Aiantes, clothed in furious valour, and after them Idomeneus and Idomeneus' comrade, Meriones, peer of Enyalios, slayer of men, and after them Eurypylus, the glorious son of Euaemon ; and Teucer came as the

στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.  
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως  
 παπτήνας, ἐπεὶ ἄρ' τιν' οἷστεύσας ἐν ὀμίλῳ  
 βεβλήκοι, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσεν, 270  
 αὐτὰρ ὃ αὖτις ἰὼν παῖς ὥς ὑπὸ μητέρα δύσκειν  
 εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;  
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἦδ' Ὅφε-  
 λέστην

Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275  
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.  
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.<sup>1</sup>  
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·  
 στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε· 280  
 “Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,  
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι  
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,  
 καὶ σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ.<sup>2</sup>  
 τὸν καὶ τηλόθ' ἑόντα εὐκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·  
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη  
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,  
 πρῶτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,  
 ἢ τρίποδ' ἢ ἐδύω ἵππους αὐτοῖσιν ὅχεσφιν 290  
 ἢ ἐγυναῖχ',<sup>3</sup> ἢ κέν τοι ὁμὸν λῆχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύ-  
 μων·

<sup>1</sup> Line 277 is omitted in most mss.

<sup>2</sup> Line 284 was rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>3</sup> γυναῖχ' : Ἰόπην Zenodotus.

ninth, stretching his back-bent bow, and took his stand beneath the shield of Aias, son of Telamon. Then would Aias move his shield aside from over him, and the warrior would spy his chance; and when he had shot his bolt and had smitten one in the throng, then would that man fall where he was and give up his life, and Teucer would hie him back, and as a child beneath his mother, so betake him for shelter to Aias; and Aias would ever hide him with his shining shield.

Whom first then of the Trojans did peerless Teucer slay? Orsilochus first and Ormenus and Ophelestes and Daetor and Chromius and godlike Lycophontes and Amopaon, Polyaemon's son, and Melanippus. All these, one after another, he brought down to the bounteous earth. And at sight of him Agamemnon, king of men, waxed glad, as with his mighty bow he made havoc of the battalions of the Trojans; and he came and stood by his side and spake to him, saying: "Teucer, beloved, son of Telamon, captain of hosts, shoot on in this wise, if so be thou mayest prove a light of deliverance to the Danaans and a glory to thy father Telamon, who reared thee when thou wast a babe, and for all thou wast a bastard cherished thee in his own house; him, far away though he be, do thou bring to honour. Moreover, I will declare to thee as it verily shall be brought to pass. If Zeus that beareth the aegis, and Athene shall vouchsafe me to lay waste the well-built citadel of Ilios, in thy hand first after mine own self will I place a meed of honour, either a tripod or two horses with their car, or a woman that shall go up into thy bed."

Then in answer to him spake peerless Teucer:

“ Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν  
ὀτρύνεις; οὐ μὲν τοι ὄση δύναμις γε πάρεστι  
παύομαι, ἀλλ’ ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ’ αὐτούς, 29  
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.  
ὀκτῶ δὴ προέηκα τανυγλώχινας οἷστους,  
πάντες δ’ ἐν χροῖ πῆχθεν ἀρηϊθῶν αἰζήων·  
τοῦτον δ’ οὐ δύναμαι βαλέειν κύνα λυσσητήρα.”

Ἡ ρά, καὶ ἄλλον οἷστον ἀπὸ νευρῆφιν ἱαλλεν 300  
Ἔκτορος ἀντικρύ, βαλέειν δέ ἐ ἴετο θυμός·  
καὶ τοῦ μὲν ῥ’ ἀφάμαρθ’, ὁ δ’ ἀμύμονα Γοργυνθίωνα  
υἱὸν ἐὺν Πριάμοιο κατὰ στηθὸς βάλεν ἰῶ,  
τόν ῥ’ ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ  
καλὴ Καστιάνειρα δέμας ἐἰκυῖα θεῇσι. 305  
μήκων δ’ ὥς ἐτέρωσε κάρη βάλεν, ἥ τ’ ἐνὶ κήπῳ,  
καρπῶ βριθομένη νοτίησί τε εἰαρινῇσιν,  
ὥς ἐτέρωσ’ ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ’ ἄλλον οἷστον ἀπὸ νευρῆφιν ἱαλλεν  
Ἔκτορος ἀντικρύ, βαλέειν δέ ἐ ἴετο θυμός. 310  
ἀλλ’ ὃ γε καὶ τόθ’ ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλ-  
λων·

ἀλλ’ Ἀρχεπτόλεμον, θρασὺν Ἔκτορος ἡνιοχῆα,  
ἰέμενον πόλεμόνδε βάλε στηθὸς παρὰ μαζόν·  
ἥριπε δ’ ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
ὠκύποδες· τοῦ δ’ αὖθι λύθη ψυχὴ τε μένος τε. 315  
Ἔκτορα δ’ αἶνὸν ἄχος πύκασε φρένας ἡνιόχοιο·  
τὸν μὲν ἔπειτ’ εἶασε καὶ ἀχνύμενός περ ἑταίρου,  
Κεβριόνην δ’ ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα  
ἵππων ἡνί’ ἐλεῖν· ὁ δ’ ἄρ’ οὐκ ἀπίθησεν ἀκούσας.  
αὐτὸς δ’ ἐκ δῖφροιο χαμαὶ θόρε παμφανόωντος 320  
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρί,



"Most glorious son of Atreus, why urgest thou me on, that of myself am eager? Verily I forbear not so far as might is in me, but from the time when we drave them toward Ilios, even from that moment I lie in wait with my bow and slay the men. Eight long-barbed arrows have I now let fly, and all are lodged in the flesh of youths swift in battle; only this mad dog can I not smite."

He spake, and shot another arrow from the string straight against Hector; and his heart was fain to smite him. Howbeit him he missed, but peerless Gorgythion he smote in the breast with his arrow, Priam's valiant son, that a mother wedded from Aesyme had born, even fair Castianeira, in form like to the goddesses. And he bowed his head to one side like a poppy that in a garden is laden with its fruit and the rains of spring; so bowed he to one side his head, laden with his helmet.

And Teucer shot another arrow from the string straight against Hector, and his heart was fain to smite him. Howbeit he missed him once again, for Apollo made his dart to swerve, but Archeptolemus, the bold charioteer of Hector, as he hasted into battle he smote on the breast beside the nipple. So he fell from out the car, and the swift-footed horses swerved aside thereat; and there his spirit and his strength were undone. Then was the soul of Hector clouded with dread sorrow for his charioteer. Yet left he him to lie there, though he sorrowed for his comrade, and bade Cebriones, his own brother, that was nigh at hand, take the reins of the horses; and he heard and failed not to hearken. And himself Hector leapt to the ground from his gleaming car crying a terrible cry, and

βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.  
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οὔστον,  
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ  
 αὐερόντα παρ' ὤμον, ὅθι κληῖς ἀποέργει  
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,  
 τῇ ῥ' ἐπ' οἱ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,  
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,  
 στῇ δὲ γνύξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.  
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος,  
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.  
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἐταῖροι,  
 Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,  
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.

Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν·  
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·  
 Ἑκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.  
 ὥς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ λέοντος  
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,<sup>1</sup>  
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει,  
 ὥς Ἑκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,  
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.  
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν  
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,  
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,  
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι  
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·

<sup>1</sup> διώκων : πεποιθώς.

seizing a stone in his hand made right at Teucer, and his heart bade him smite him. Now Teucer had drawn forth from the quiver a bitter arrow, and laid it upon the string, but even as he was drawing it back Hector of the flashing helm smote him beside the shoulder where the collar-bone parts the neck and the breast, where is the deadliest spot; even there as he aimed eagerly against him he smote him with the jagged stone, and he brake the bow-string; but his hand grew numb at the wrist, and he sank upon his knees and thus abode, and the bow fell from his hand. Howbeit Aias was not unmindful of his brother's fall, but ran and bestrode him and flung before him his shield as a cover. Then two trusty comrades stooped beneath him, even Mecisteus, son of Echius, and goodly Alastor, and bare him, groaning heavily, to the hollow ships.

Then once again the Olympian aroused might in the hearts of the Trojans; and they thrust the Achaeans straight toward the deep ditch; and amid the foremost went Hector exulting in his might. And even as a hound pursueth with swift feet after a wild boar or a lion, and snatcheth at him from behind either at flank or buttock, and watcheth for him as he wheeleth; even so Hector pressed upon the long-haired Achaeans, ever slaying the hindmost; and they were driven in rout. But when in their flight they had passed through stakes and trench, and many had been vanquished beneath the hands of the Trojans, then beside their ships they halted and abode, calling one upon the other, and lifting up their hands to all the gods they made fervent prayer each man of them. But Hector

Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,  
Γοργοῦς ὄμματ'<sup>1</sup> ἔχων ἠδὲ βροτολοιγοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦς ἔλέησε θεὰ λευκώλενος Ἥρη, 350

αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ  
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;  
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται  
ἀνδρὸς ἑνὸς ῥίπῃ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355

Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,  
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·  
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360  
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.  
οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν

τειρόμενον σώεσκον ὑπ' Εὐρυσθέως ἀέθλων.

ἦ τοι ὃ μὲν κλαίεισκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς  
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365

εἰ γὰρ ἐγὼ τάδε ἦδε ἐνὶ φρεσὶ πευκαλίμησιν,

εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προὔπεμψεν

ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀἶδαο,

οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλάς, 370

ἦ οἱ γούνατ' ἔκυσε καὶ ἔλλαβε χειρὶ γενείου,<sup>2</sup>

λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.

ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἴπῃ.

<sup>1</sup> ὄμματ' : οἷματ' Aristarchus.

<sup>2</sup> Lines 371 f. were rejected by Zenodotus and Aristarchus.

wheeled this way and that his fair-maned horses, and his eyes were as the eyes of the Gorgon or of Ares, bane of mortals.

Now at sight of them the goddess, white-armed Hera, had pity; and forthwith spake winged words to Athene: "Out upon it, thou child of Zeus that beareth the aegis, shall not we twain any more take thought of the Danaans that are perishing, even for this last time? Now will they fill up the measure of evil doom and perish before the onset of one single man, even of Hector, Priam's son, who now rageth past all bearing, and lo, hath wrought evils manifold."

Then spake unto her the goddess, flashing-eyed Athene: "Yea, verily, fain were I that this fellow lose strength and life, slain beneath the hands of the Argives in his own native land; howbeit mine own father rageth with evil mind, cruel that he is, ever froward, a thwarter of my purposes; neither hath he any memory of this, that full often I saved his son when he was fordome by reason of Eurystheus' tasks. For verily he would make lament toward heaven and from heaven would Zeus send me forth to succour him. Had I but known all this in the wisdom of my heart when Eurystheus sent him forth to the house of Hades the Warder, to bring from out of Erebus the hound of loathed Hades, then had he not escaped the sheer-falling waters of Styx. Howbeit now Zeus hateth me, and hath brought to fulfilment the counsels of Thetis, that kissed his knees and with her hand clasped his chin, beseeching him to show honour to Achilles, sacker of cities. Verily the day shall come when he shall again call me his flashing-eyed darling.

ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,  
 ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375  
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι  
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἑκτωρ  
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας.  
 ἦ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς  
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν." 380  
 "Ὡς ἔφατ', οὐδ' ἀπίθισε θεὰ λευκώλενος Ἥρη.  
 ἢ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους  
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο.<sup>1</sup>  
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο  
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει<sup>2</sup> 385  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,  
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν<sup>3</sup> 390  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.  
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους.  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,  
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395  
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.  
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε χῶσατ' ἄρ' αἰνῶς,  
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν.  
 "βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην  
 ἔρχεσθ'. οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400

<sup>1</sup> Line 383 is omitted in some mss.

<sup>2</sup> Lines 385-387 were rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>3</sup> Lines 390 f. (=v. 746 f.) were rejected by Aristarchus.

But now make thou ready for us twain our single-hooved horses, the while I enter into the palace of Zeus, that beareth the aegis, and array me in armour for battle, to the end that I may see whether Priam's son, Hector of the flashing helm, will rejoice when we twain appear to view along the dykes of battle. Nay of a surety many a one of the Trojans shall glut the dogs and birds with his fat and flesh, when he is fallen at the ships of the Achaeans."

So spake she, and the goddess, white-armed Hera, failed not to hearken. She then went to and fro harnessing the horses of golden frontlets, even Hera, the queenly goddess, daughter of great Cronos ; but Athene, daughter of Zeus that beareth the aegis, let fall upon her father's floor her soft robe, richly broidered, that herself had wrought and her hands had fashioned, and put on her the tunic of Zeus the cloud-gatherer, and arrayed her in armour for tearful war. Then she stepped upon the flaming car and grasped her spear, heavy and huge and strong, wherewith she vanquisheth the ranks of men, of warriors with whom she is wroth, she the daughter of the mighty sire. And Hera swiftly touched the horses with the lash, and self-bidden groaned upon their hinges the gates of heaven, which the Hours had in their keeping, to whom are entrusted great heaven and Olympus, whether to throw open the thick cloud or shut it to. There through the gate they drave their horses patient of the goad.

But when father Zeus saw them from Ida he waxed wondrous wroth, and sent forth golden-winged Iris to bear a message : " Up, go, swift Iris ; turn them back and suffer them not to come face to face with me, seeing it will be in no happy

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς  
 ἔλκε' ἀπαλθήσῃσθον, ἃ κεν μάρπτησι κεραυνός· 405  
 ὄφρα ἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται.  
 "Ἡρῇ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·  
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.<sup>1</sup>"

"Ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,  
 βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.<sup>2</sup> 410  
 πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο  
 ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·  
 "πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;  
 οὐκ ἔα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.  
 ὦδε γὰρ ἠπείλησε Κρόνου πάϊς, ἥ τελέει περ, 415  
 γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς  
 ἔλκε' ἀπαλθήσῃσθον, ἃ κεν μάρπτησι κεραυνός·  
 ὄφρα ἰδῇς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχηαι.<sup>3</sup> 420  
 "Ἡρῇ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·  
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ.<sup>4</sup>  
 ἀλλὰ σύ γ' αἰνοτάτῃ, κύον ἀδεές, εἰ ἐτεόν γε  
 τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι."

<sup>1</sup> κεν εἴπω Aristarchus: νοήσω (cf. 422).

<sup>2</sup> Line 410 is omitted in some mss.

<sup>3</sup> Lines 420-424 were rejected by Aristarchus.

<sup>4</sup> κεν εἴπῃ: νοήσῃ (cf. 408).



wise that we shall join in combat. For thus will I speak and verily this thing shall be brought to pass. I will maim their swift horses beneath the chariot, and themselves will I hurl from out the car, and will break in pieces the chariot; nor in the space of ten circling years shall they heal them of the wounds wherewith the thunderbolt shall smite them; that she of the flashing eyes may know what it is to strive against her own father. But against Hera have I not so great indignation nor wrath, seeing she is ever wont to thwart me in whatsoe'er I have decreed."

So spake he, and storm-footed Iris hasted to bear his message, and went forth from the mountains of Ida to high Olympus. And even at the entering-in of the gate of many-folded Olympus she met them and stayed them, and declared to them the saying of Zeus: "Whither are ye twain hastening? Why is it that the hearts are mad within your breasts? The son of Cronos suffereth not that ye give succour to the Argives. For on this wise he threateneth, even as he will bring it to pass: he will maim your swift horses beneath your chariot, and yourselves will he hurl from out the car, and will break in pieces the chariot; nor in the space of ten circling years shall ye heal you of the wounds wherewith the thunderbolt shall smite you; that thou mayest know, thou of the flashing eyes, what it is to strive against thine own father. But against Hera hath he not so great indignation nor wrath, seeing she is ever wont to thwart him in whatsoe'er he hath decreed. But most dread art thou, thou bold and shameless thing, if in good sooth thou wilt dare to raise thy mighty spear against Zeus."

Ἡ μὲν ἄρ' ὥς εἰποῦς ἀπέβη πόδας ὠκέα Ἴρις, 425  
αὐτὰρ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἐγὼ γε  
νῶϊ ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·  
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,  
ὃς κε τύχη· κεῖνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430  
Τρῳσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·  
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,  
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπησιν,  
ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα· 435  
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον  
μίδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν εὐτροχον ἄρμα καὶ ἵππους  
Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.  
τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440  
ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·  
αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς  
ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.  
αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη  
ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445  
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;  
οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ  
ὀλλῦσαι Τρῶας, τοῖσιν<sup>1</sup> κότον αἰνὸν ἔθεσθε.  
πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450  
οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.  
σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,

<sup>1</sup> τοῖσιν : τοῖον Aristarchus.

When she had thus spoken swift-footed Iris departed ; but Hera spake to Athene, saying : “ Out upon it, thou child of Zeus that beareth the aegis ! I verily will no more suffer that we twain seek to wage war against Zeus for mortals’ sake. Of them let one perish and another live, even as it may befall ; and for him, let him take his own counsel in his heart and judge between Trojans and Danaans, as is meet.”

So spake she, and turned back her single-hooved horses. Then the Hours unyoked for them their fair-maned horses, and tethered them at their ambrosial mangers, and leaned the chariot against the bright entrance wall ; and the goddesses sate them down upon golden thrones amid the other gods, with sore grief at heart.

But father Zeus drave from Ida his well-wheeled chariot and his horses unto Olympus, and came to the session of the gods. And for him the famed Shaker of Earth both unyoked his horses and set the car upon a stand, and spread thereover a cloth ; and Zeus, whose voice is borne afar, himself sat upon his throne of gold, and beneath his feet great Olympus quaked. Only Athene and Hera sat apart from Zeus, and spake no word to him nor made question. But he knew in his heart and spake, saying : “ Why are ye thus grieved, Athene and Hera ? Surely ye twain be not grown weary with making havoc of the Trojans in battle, wherein men win glory, seeing ye cherish against them wondrous hate ! Come what will, seeing I have such might and hands irresistible, all the gods that are in Olympus could not turn me ; and for you twain, trembling gat hold of your glorious limbs or ever

πρὶν πόλεμόν τε ἰδεῖν πολέμοιό τε μέρμερα ἔργα.  
 ὦδε γὰρ ἔξερέω, τὸ δέ κεν τετελεσμένον ἦεν·  
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῶ 455  
 ἄψ' ἐς "Ολυμπον ἵκεσθον, ἔν' ἀθανάτων ἔδος ἐστίν."

"Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·  
 πλησίαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.<sup>1</sup>  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,

σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460  
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·  
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·<sup>2</sup>  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465

ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·<sup>3</sup>  
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470  
 ὄψαι, αἱ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν·  
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἑκτωρ,  
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,  
 ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται<sup>4</sup> 475

στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος,  
 ὥς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι  
 γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε

<sup>1</sup> Line 458 is omitted in some mss.

<sup>2</sup> ἀλαπαδνόν : ἐπιεικτόν.

<sup>3</sup> Lines 466-468 are omitted in most mss.

<sup>4</sup> Lines 475 f. were rejected by Aristarchus.

ye had sight of war and the grim deeds of war. For thus will I speak, and verily this thing had been brought to pass: not upon your car, once ye were smitten by the thunderbolt, would ye have fared back to Olympus, where is the abode of the immortals."

So spake he, and thereat murmured Athene and Hera, that sat by his side and were devising ills for the Trojans. Athene verily held her peace and said naught, wroth though she was with father Zeus, and fierce anger gat hold of her; howbeit Hera's breast contained not her anger, but she spake to him, saying: "Most dread son of Cronos, what a word hast thou said! Well know we of ourselves that thine is no weakling strength; yet even so have we pity for the Danaan spearmen who now shall perish and fulfil an evil fate. Yet verily will we refrain us from battle, if so thou biddest; howbeit counsel will we offer to the Argives which shall be for their profit, that they perish not all by reason of thy wrath."

Then in answer spake to her Zeus the cloud-gatherer: "At dawn shalt thou behold, if so be thou wilt, O ox-eyed, queenly Hera, the most mighty son of Cronos making yet more grievous havoc of the great host of Argive spearmen; for dread Hector shall not refrain him from battle until the swift-footed son of Peleus be uprisen beside his ships on the day when at the sterns of the ships they shall be fighting in grimmest stress about Patroclus fallen; for thus it is ordained of heaven. But of thee I reckon not in thine anger, no, not though thou shouldst go to the nethermost bounds of earth and sea, where abide Iapetus and Cronos, and have

ἦμενοι οὐτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480  
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.  
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε  
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

"Ὡς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἡρη.  
 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485  
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεΐδωρον ἄρουραν.  
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδου φάος, αὐτὰρ Ἀχαιοῖς  
 ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,  
 νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπὶ δινῆεντι, 490  
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.  
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,  
 τὸν ῥ' Ἔκτωρ ἀγόρευε διΐφιλος· ἐν δ' ἄρα χειρὶ<sup>1</sup>  
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 495

τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι<sup>2</sup> μετηύδα·  
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·  
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς  
 ἅψ' ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·  
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500  
 Ἀργεῖους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.<sup>3</sup>  
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους  
 λύσαθ' ὑπέξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδὴν·  
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε  
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,

<sup>1</sup> Lines 493-496 were omitted by Zenodotus.

<sup>2</sup> Τρώεσσι : πτερόεντα.

<sup>3</sup> ἐπὶ ῥηγμῖνι θαλάσσης : ἐπεὶ Διὸς ἐτράπετο φρὴν Zenodotus.

joy neither in the rays of Helios Hyperion nor in any breeze, but deep Tartarus is round about them. Though thou shouldst fare even thither in thy wanderings, yet reckon I not of thy wrath, seeing there is naught more shameless than thou."

So said he; howbeit white-armed Hera spake no word in answer. Then into Oceanus fell the bright light of the sun drawing black night over the face of the earth, the giver of grain. Sorely against the will of the Trojans sank the daylight, but over the Achaeans welcome, aye, thrice-prayed-for, came the darkness of night.

Then did glorious Hector make a gathering of the Trojans, leading them apart from the ships beside the eddying river in an open space, where the ground shewed clear of dead. Forth from their chariots they stepped upon the ground, to hearken to the word that Hector dear to Zeus spake among them. In his hand he held a spear of eleven cubits, and before him blazed the spear-point of bronze, around which ran a ring of gold. Thereon he leaned, and spake his word among the Trojans: "Hearken to me, ye Trojans and Dardanians and allies: I deemed but now to make havoc of the ships and all the Achaeans, and so return back again to windy Ilios; but darkness came on ere that might be, the which above all else hath now saved the Argives and their ships upon the beach of the sea. So then for this present let us yield to black night and make ready our supper; loose ye from the cars your fair-maned horses, and cast fodder before them; and from the city bring ye oxen and goodly sheep with speed, and get you honey-hearted wine and bread from your houses, and furthermore gather abundant

ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠριγενείης  
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,  
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 51  
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 μὴ μὰν ἄσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,  
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,  
 βλήμενος ἢ ἰῶ ἢ ἔγχρῃ ὀξυόεντι  
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέῃσι καὶ ἄλλος 51  
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.  
 κήρυκες δ' ἀνὰ ἄστυ διΐφιλοι ἀγγελλόντων  
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας  
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·  
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 52  
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,  
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.  
 ᾧδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·  
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,<sup>1</sup>  
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 52  
 εὐχομαι ἐλπόμενος<sup>2</sup> Δίί τ' ἄλλοισιν τε θεοῖσιν  
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,  
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.<sup>3</sup>  
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,  
 πρῶϊ δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες 53  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.  
 εἴσομαι εἴ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης  
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν  
 χαλκῷ δηώσας ἕναρα βροτόεντα φέρωμαι.  
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος<sup>4</sup> 54  
 μείνη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἷω,

<sup>1</sup> Lines 524 f. were rejected by Aristarchus.

<sup>2</sup> εὐχομαι ἐλπόμενος: ἔλπομαι εὐχόμενος Zenodotus.

<sup>3</sup> Line 528 was rejected by Zenodotus and Aristarchus.

<sup>4</sup> Lines 535-537 were omitted by Zenodotus.



wood, that all night long until early dawn we may burn fires full many and the gleam thereof may reach to heaven, lest haply even by night the long-haired Achaeans make haste to take flight over the broad back of the sea. Nay, verily, not without a struggle let them board their ships neither at their ease ; but see ye that many a one of them has a missile to brood over even at home, being smitten either with an arrow or sharp-pointed spear as he leapt upon his ship ; that so others may dread to bring tearful war against the horse-taming Trojans. And let heralds, dear to Zeus, make proclamation throughout the city that stripling boys and old men of hoary temples gather them round the city upon the battlement builded of the gods ; and for the women folk, let them build each one a great fire in her halls ; and let a diligent watch be kept, lest an ambush enter the city while the host is afield. Thus be it, great-hearted Trojans, even as I proclaim ; of counsel, good and sound for this present, be this enough ; but more will I proclaim at dawn amid the horse-taming Trojans. I pray in high hope to Zeus and the other gods to drive out from hence these dogs borne by the fates, whom the fates bare on their black ships. Howbeit for the night will we guard our own selves, but in the morning at the coming of dawn arrayed in our armour let us arouse sharp battle at the hollow ships. I shall know whether the son of Tydeus, mighty Diomedes, will thrust me back from the ships to the wall, or whether I shall slay him with the bronze and bear off his bloody spoils. To-morrow shall he come to know his valour, whether he can abide the on-coming of my spear. Nay,

κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,  
 ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὥς  
 εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,  
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,<sup>1</sup> 54  
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."

Ὡς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·  
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα 54  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,  
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο,  
 ἔρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας.<sup>2</sup>  
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω  
 ἡδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο,<sup>2</sup> 55  
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή,  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας  
 ἦτο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.  
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην 55  
 φαίνεται ἄριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·  
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι<sup>3</sup>  
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,

<sup>1</sup> Line 540 was apparently not read by Aristarchus.

<sup>2</sup> Lines 548 and 550-552, not found in the mss. of the *Iliad*, are found in [Plato,] *Alcib. II.* 149 D.

<sup>3</sup> Lines 557 f. were rejected by Zenodotus, Aristophanes, and Aristarchus.

amid the foremost, methinks, shall he lie smitten with a spear-thrust, and full many of his comrades round about him at the rising of to-morrow's sun. I would that mine own self I might be immortal and ageless all my days, and that I might be honoured even as Athene and Apollo, so surely as now this day bringeth evil upon the Argives."

So Hector addressed their gathering, and thereat the Trojans shouted aloud. Their sweating horses they loosed from beneath the yoke, and tethered them with thongs, each man beside his own chariot; and from the city they brought oxen and goodly sheep with speed, and got them honey-hearted wine and bread from their houses, and furthermore gathered abundant wood; and to the immortals they offered hecatombs that bring fulfilment. And from the plain the winds bore the savour up into heaven—a sweet savour, but thereof the blessed gods partook not, neither were minded thereto; for utterly hated of them was sacred Ilios, and Priam, and the people of Priam with goodly spear of ash.

These then with high hearts abode the whole night through along the dykes of war, and their fires burned in multitudes. Even as in heaven about the gleaming moon the stars shine clear, when the air is windless, and forth to view appear all mountain peaks and high headlands and glades, and from heaven breaketh open the infinite air,<sup>1</sup> and

<sup>1</sup> The meaning of *ὑπερράγη* is clearer in the parallel passage, xvi. 300, where clouds hanging over a mountain peak are, as it were, rent asunder, thus admitting a burst of light from the highest heavens. In the present passage the familiar idiom should be noted whereby the Greek has "from heaven," where we should say "unto heaven."

πάντα δὲ εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·  
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ροάων 560  
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό·  
 χίλι<sup>1</sup> ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω  
 ἦατο πεντήκοντα σέλα πυρὸς αἰθομένοιο.  
 ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας  
 ἑσταότες παρ' ὅχεσφιν ἐϋθρονον Ἠῶ μίμνον. 565

<sup>1</sup> χίλι' : μυρί' Zenodotus.

## THE ILIAD, VIII. 559-565

all stars are seen, and the shepherd joyeth in his heart ; even in such multitudes between the ships and the streams of Xanthus shone the fires that the Trojans kindled before the face of Ilios. A thousand fires were burning in the plain and by each sat fifty men in the glow of the blazing fire. And their horses, eating of white barley and spelt, stood beside the cars and waited for fair-throned Dawn.

## ΙΛΙΑΔΟΣ Ι

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
 θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,  
 πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
 ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,  
 Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5  
 ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν  
 κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·  
 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχει μέγαλῳ βεβολημένος ἦτορ  
 φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10  
 κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,  
 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.  
 ἶζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων  
 ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,  
 ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15  
 ὥς ὁ βαρὺ στενάχων<sup>1</sup> ἔπε' Ἀργείοισι μετηύδα·  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ζεὺς με μέγας<sup>2</sup> Κρονίδης ἄτη ἐνέδησε βαρεῖη,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει

<sup>1</sup> ὥς τε . . . στενάχων: Zenodotus omitted these words  
 and for ἔπε' . . . μετηύδα read μετὰ δ' Ἀργείοισιν ἔειπεν.

<sup>2</sup> μέγας Aristarchus: μέγα (cf. ii. 111).

## BOOK IX

Thus kept the Trojans watch, but the Achaeans were holden of wondrous Panic, the handmaid of numbing fear and with grief intolerable were all the noblest stricken. Even as two winds stir up the teeming deep, the North Wind and the West Wind that blow from Thrace, coming suddenly, and forthwith the dark wave reareth itself in crests and casteth much tangle out along the sea ; even so were the hearts of the Achaeans rent within their breasts.

But the son of Atreus, stricken to the heart with sore grief, went this way and that, bidding the clear-voiced heralds summon every man by name to the place of gathering, but not to shout aloud ; and himself he toiled amid the foremost. So they sat in the place of gathering, sore troubled, and Agamemnon stood up weeping even as a fountain of dark water that down over the face of a beetling cliff poureth its dusky stream ; even so with deep groaning spake he amid the Argives, saying : “ My friends, leaders and rulers of the Argives, great Zeus, son of Cronos, hath ensnared me in grievous blindness of heart, cruel god ! seeing that of old he promised me, and bowed his head thereto, that not until I had sacked well-walled Ilios should I get me home ; but now hath he planned cruel deceit, and biddeth

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,<sup>1</sup>  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν. 30  
 ὁψέ δέ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,  
 ἥ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς.  
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,  
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσας' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.<sup>2</sup>  
 σοὶ δὲ διάνδιχα δῶκε Κρόνου πάϊς ἀγκυλομήτεω·  
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι', οὕτω που μάλα ἔλπεαι υἱᾶς Ἀχαιῶν 40  
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις;  
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,  
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης  
 ἐστάσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.<sup>3</sup>  
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45  
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοὶ  
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·

<sup>1</sup> Lines 23-25 were rejected by Aristophanes and Aristarchus; in place of 23-31 Zenodotus gave,

ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο θυμὸν ἀχεύων,  
 τοῖσι δ' ἀνιστάμενος μετέφη κρατερὸς Διομήδης·



me return inglorious to Argos, when I have lost much people. So, I ween, must be the good pleasure of Zeus supreme in might, who hath laid low the heads of many cities, yea, and shall lay low; for his power is above all. Nay, come, even as I shall bid let us all obey: let us flee with our ships to our dear native land; for no more is there hope that we shall take broad-wayed Troy."

So spake he, and they all became hushed in silence. Long time were they silent in their grief, the sons of the Achaeans, but at length there spake among them Diomedes, good at the war-cry: "Son of Atreus, with thee first will I contend in thy folly, where it is meet, O king, even in the place of gathering: and be not thou anywise wroth thereat. My valour didst thou revile at the first amid the Danaans, and saidst that I was no man of war but a weakling; and all this know the Achaeans both young and old. But as for thee, the son of crooked-counselling Cronos hath endowed thee in divided wise: with the sceptre hath he granted thee to be honoured above all, but valour he gave thee not, wherein is the greatest might. Strange king, dost thou indeed deem that the sons of the Achaeans are thus unwarlike and weaklings as thou sayest? Nay, if thine own heart is eager to return, get thee gone; before thee lies the way, and thy ships stand beside the sea, all the many ships that followed thee from Mycenae. Howbeit the other long-haired Achaeans will abide here until we have laid waste Troy. Nay, let them also flee in their ships to their dear native land; yet will we twain, Sthenelus and

<sup>2</sup> ἡμὲν . . . γέροντες: ἡγήτορες ἡδὲ μέδοντες Zenodotus.

<sup>3</sup> Line 44 was rejected by Aristarchus.

νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ  
Ἰλίου εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν, 50  
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·

"Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,  
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.

οὗ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55  
οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἔκειο μύθων.

ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης  
ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις

Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.

ἄλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60  
ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι

μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.

ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος

ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.

ἄλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι  
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,

Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.

δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικές. 70

πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν

ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·

πᾶσά τοί ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.

πολλῶν δ' ἀγρομένων τῷ πείσεαι ὃς κεν ἀρίστην

βουλὴν βουλεύσῃ. μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75

ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν

I, fight on, until we win the goal of Ilios ; for with the aid of heaven are we come."

So spake he, and all the sons of the Achaeans shouted aloud, applauding the word of Diomedes, tamer of horses. Then uprose and spake among them the horseman Nestor : " Son of Tydeus, above all men art thou mighty in battle, and in council art the best amid all those of thine own age. Not one of all the Achaeans will make light of what thou sayest neither gainsay it ; yet hast thou not reached a final end of words. Moreover, thou art in sooth but young, thou mightest e'en be my son, my youngest born ; yet thou givest prudent counsel to the princes of the Argives, seeing thou speakest according to right. But come, I that avow me to be older than thou will speak forth and will declare the whole ; neither shall any man scorn my words, no, not even lord Agamemnon. A clanless, lawless, hearthless man is he that loveth dread strife among his own folk. Howbeit for this present let us yield to black night and make ready our supper ; and let sentinels post themselves severally along the digged ditch without the wall. To the young men give I this charge ; but thereafter do thou, son of Atreus, take the lead, for thou art most kingly. Make thou a feast for the elders ; this were but right and seemly for thee. Full are thy huts of wine that the ships of the Achaeans bring thee each day from Thrace, over the wide sea ; all manner of entertainment hast thou at hand, seeing thou art king over many. And when many are gathered together thou shalt follow him whoso shall devise the wisest counsel. And sore need have all the Achaeans of counsel both good and prudent, seeing that foemen hard by

καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;  
νύξ δ' ἦδ' ἡὲ διαρραίσει στρατὸν ἡὲ σαώσει.”

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ'  
ἐπίθοντο.

ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80

ἄμφι τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,  
ἦδ' ἄμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱας Ἄρηος,  
ἄμφι τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,  
ἦδ' ἄμφι Κρείοντος υἱὸν Λυκομήδεα δῖον.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω 85

κοῦροι ἅμ' ἔστειχον δολίχ' ἔγχεα χερσὶν ἔχοντες·  
καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·  
ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.<sup>1</sup>

Ἀτρεΐδης δὲ γέροντας<sup>2</sup> ἀολλέας ἦγεν Ἀχαιῶν  
ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή.  
ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· 95

“ Ἀτρεΐδη κύδιστε, ἄ. αἷ ἀνδρῶν Ἀγάμεμνον,  
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
λαῶν ἐσσι ἄναξ· καί τοι Ζεὺς ἐγγυάλιξε  
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.  
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἦδ' ἐπακοῦσαι, 100  
κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη  
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.

<sup>1</sup> δόρπα ἕκαστος : δαῖτα θάλειαν Zenodotus.

<sup>2</sup> γέροντας : ἀριστέας Aristarchus.

the ships are kindling their many watchfires ; what man could rejoice thereat ? This night shall either bring to ruin or save our host."

So spake he, and they readily hearkened to him and obeyed. Forth hasted the sentinels in their harness around Nestor's son Thrasymedes, shepherd of the host, and Ascalaphus and Ialmenus, sons of Ares, and Meriones and Aphareus and Deïpyrus, and the son of Creon, goodly Lycomedes. Seven were the captains of the sentinels, and with each fared an hundred youths bearing long spears in their hands ; then they went and sate them down midway betwixt trench and wall ; and there they kindled a fire and made ready each man his meal.

But the son of Atreus led the counsellors of the Achaeans all together to his hut, and set before them a feast to satisfy the heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, first of all the old man began to weave the web of counsel for them, even Nestor, whose rede had of old ever seemed the best. He with good intent addressed their gathering and spake among them : " Most glorious son of Atreus, Agamemnon, king of men, with thee will I begin and with thee make an end, for that thou art king over many hosts, and to thee Zeus hath vouchsafed the sceptre and judgments, that thou mayest take counsel for thy people. Therefore it beseemeth thee above all others both to speak and to hearken, and to fulfil also for another whatsoever his heart may bid him speak for our profit ; for on thee will depend whatsoever any man may begin. So will

αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.  
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,  
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν, 105  
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην  
 χωομένου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας  
 οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἐγὼ γε  
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ  
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110  
 ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἄλλ' ἔτι καὶ νῦν  
 φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν  
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισι.'

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115  
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,  
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
 ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέησι πιθήσας,  
 ἅψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἅποινα. 120  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνῃω,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους  
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.  
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,  
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτὸς

I speak what seemeth to me to be best. No man beside shall devise a better thought than this I have in mind from old even until now, even since the day when thou, O king sprung from Zeus, didst take from the hut of the angry Achilles the damsel Briseïs and go thy way—in no wise according to our will. Nay, for I, mine own self, urgently sought to dissuade thee; but thou didst yield to thy lordly spirit, and upon a man most mighty, whom the very immortals honoured, didst thou put dishonour; for thou tookest away and keepest his prize. Howbeit let us still even now take thought how we may make amends, and persuade him with kindly gifts and with gentle words.”

To him then spake in answer the king of men, Agamemnon: “Old sir, in no false wise hast thou recounted the tale of my blind folly. Blind I was, myself I deny it not. Of the worth of many hosts is the man whom Zeus loveth in his heart, even as now he honoureth this man and destroyeth the host of the Achaeans. Yet seeing I was blind, and yielded to my miserable passion, I am minded to make amends and to give requital past counting. In the midst of you all let me name the glorious gifts; seven tripods that the fire hath not touched, and ten talents of gold and twenty gleaming cauldrons, and twelve strong horses, winners in the race, that have won prizes by their fleetness. Not without booty were a man, nor unpossessed of precious gold, whoso had wealth as great as the prizes my single-hooved steeds have won me. And I will give seven women skilled in goodly handiwork, women of Lesbos, whom on the day when himself took well-built Lesbos I chose me from out the spoil, and that in

ἐξελόμην, αἶ κάλλει ἐνίκων φῦλα γυναικῶν. 13  
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,  
 κούρη Βρισηῆος· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,  
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 13  
 ἄστνυ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω  
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,  
 Τρωϊάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθω,  
 αἶ κε μετ' Ἀργεῖν Ἑλένην κάλλισται ἔωσιν. 14  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,  
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.  
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ, 14  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,  
 τῶν ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω  
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω  
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐῖπ' ἐπέδωκε θυγατρί.  
 ἐπτα δέ οἱ δώσω εὐναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἰρὴν ποιήεσαν, 15  
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσαν.  
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·  
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,  
 οἳ κέ εἰ δωτίνῃσι θεὸν ὥς τιμήσουσι 15  
 καὶ οἳ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
 δμηθήτω<sup>1</sup>—Ἀΐδης τοι ἀμείλιχος ἡδ' ἀδάμαστος·  
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—

<sup>1</sup> δμηθήτω: καμφθήτω Zenodotus and Aristophanes.



beauty surpass all women folk. These will I give him, and amid them shall be she that then I took away, the daughter of Briseus; and I will furthermore swear a great oath that never went I up into her bed neither had dalliance with her as is the appointed way of mankind, even of men and women. All these things shall be ready to his hand forthwith; and if hereafter it so be the gods grant us to lay waste the great city of Priam, let him then enter in, what time we Achaeans be dividing the spoil, and heap up his ship with store of gold and bronze, and himself choose twenty Trojan women that be fairest after Argive Helen. And if we return to Achaean Argos, the richest of lands, he shall be my son, and I will honour him even as Orestes that is reared in all abundance, my son well-beloved. Three daughters have I in my well-built hall, Chrysothemis, and Laodice, and Iphianassa; of these let him lead to the house of Peleus which one he will, without gifts of wooing, and I will furthermore give a dower full rich, such as no man ever yet gave with his daughter. And seven well-peopled cities will I give him, Cardamyle, Enope, and grassy Hire, and sacred Pherae and Antheia with deep meadows, and fair Aepeia and vine-clad Pedasus. All are nigh to the sea, on the uttermost border of sandy Pylos, and in them dwell men rich in flocks and rich in kine, men that shall honour him with gifts as though he were a god, and beneath his sceptre shall bring his ordinances to prosperous fulfilment. All this will I bring to pass for him, if he but cease from his wrath. Let him yield—Hades, I ween, is not to be soothed, neither overcome, wherefore he is most hated by mortals of all gods. And let him

καί μοι ὑποστήτω, ὅσον βασιλεύτερός εἰμι 10  
ἢδ' ὅσον γενεῇ προγενέστερος εὔχομαι εἶναι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵπποτα Νέστωρ·  
" Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,  
δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλῆϊ ἄνακτι·  
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 10  
ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.

εἰ δ' ἄγε, τοὺς ἂν ἐγὼ ἐπιόψομαι, οἳ δὲ πιθέσθων.  
Φοῖνιξ μὲν πρώτιστα διΐφιλος ἡγησάσθω,  
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·  
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 15  
φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,  
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλεήσῃ."

Ὡς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.  
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 15  
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπὶόν θ' ὅσον ἤθελε θυμός,  
ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.  
τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἵπποτα Νέστωρ,  
δενδίλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 18  
πειρᾶν ὥς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

Τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ  
ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 18  
τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,

<sup>1</sup> The dual number is consistently used of the envoys, so that Phoenix cannot be regarded as strictly a member of the delegation. Probably we are to assume that he was sent in advance of the others (cf. *πρώτιστα* and *ἔπειτα*); so Aristarchus.

submit himself unto me, seeing I am more kingly, and avow me his elder in years."

Then made answer the horseman, Nestor of Gerenia: "Most glorious son of Atreus, Agamemnon, king of men, the gifts that thou offerest the prince Achilles may no man any more contemn. Come, therefore, let us send forth chosen men to go forthwith to the hut of Peleus' son, Achilles. Nay, rather, whomsoever I shall choose, let them consent. First of all let Phoenix, dear to Zeus, lead the way, and after him great Aias and goodly Odysseus; and of the heralds let Odios and Eurybates attend them. And now bring ye water for our hands, and bid keep holy silence, that we may make prayer unto Zeus, son of Cronos, if so be he will have compassion upon us."

So said he, and the words that he spake were pleasing unto all. Then heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had made libation and had drunk to their hearts' content, they went forth from the hut of Agamemnon, son of Atreus. And the horseman, Nestor of Gerenia, laid strait command upon them with many a glance at each, and chiefly upon Odysseus, that they should make essay to persuade the peerless son of Peleus.

So the twain<sup>1</sup> went their way along the shore of the loud-resounding sea, with many an instant prayer to the god that holdeth the earth and shaketh it, that they might easily persuade the great heart of the son of Aeacus. And they came to the huts and the ships of the Myrmidons, and found him delighting his soul with a clear-toned lyre, fair

καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,  
 τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας.  
 τῇ ὃ γε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν·  
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190  
 δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰείδων.  
 τὼ δὲ βάτην προτέρω, ἡγείτο δὲ διὸς Ὀδυσσεύς,  
 στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς  
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν·  
 ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195  
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς.  
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον—ἦ τι μάλα  
 χρεώ—<sup>1</sup>

οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.”  
 “Ὡς ἄρα φωνήσας προτέρω ἄγε διὸς Ἀχιλλεύς,  
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200  
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα·  
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,  
 ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·  
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

“Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205  
 αὐτὰρ ὃ γε κρεῖιον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,  
 ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,  
 ἐν δὲ σὺδὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.  
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.  
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210  
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.  
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,  
 ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσε,

<sup>1</sup> ἦ τι μάλα χρεώ: ἡμέτερόνδε Aristarchus.

and richly wrought, whereon was a bridge of silver ; this had he taken from the spoil when he laid waste the city of Eëtion. Therewith was he delighting his soul, and he sang of the glorious deeds of warriors ; and Patroclus alone sat over against him in silence, waiting until Aeacus' son should cease from singing. But the twain came forward and goodly Odysseus led the way, and they took their stand before his face ; and Achilles leapt up in amazement with the lyre in his hand, and left the seat whereon he sat ; and in like manner Patroclus when he beheld the men uprose. Then swift-footed Achilles greeted the two and spake, saying : " Welcome, verily ye be friends that are come—sore must the need be<sup>1</sup>—ye that even in mine anger are to me the dearest of the Achaeans."

So saying, goodly Achilles led them in and made them sit on couches and rugs of purple ; and forthwith he spake to Patroclus, that was near : " Set forth a larger bowl, thou son of Menoetius ; mingle stronger drink, and prepare each man a cup, for these be men most dear, that are beneath my roof."

So he spake, and Patroclus gave ear to his dear comrade. He cast down a great fleshing-block in the light of the fire and laid thereon a sheep's back and a fat goat's, and the chine of a great hog withal, rich with fat. And Automedon held them for him, while goodly Achilles carved. Then he sliced the meat with care and spitted it upon spits, and the son of Menoetius, a godlike man, made the fire blaze high. But when the fire had burned down and the flame was abated, he scattered the embers and laid thereover the spits, and sprinkled the

<sup>1</sup> Possibly " it is high time."

πάσσε δ' ἄλὸς θείοιο κρατευτάων ἔπαείρας.  
 αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἴν ἐλεοῖσιν ἔχενε,<sup>1</sup> 215  
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ  
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.  
 αὐτὸς δ' ἀντίον ἵζεν Ὀδυσσῆος θείοιο  
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει  
 Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,  
 πλησάμενος δ' οἴνοιο δέπας δεΐδεκτ' Ἀχιλῆα·  
 "χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς 225  
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαι  
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ  
 δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,  
 ἀλλὰ λῆην μέγα πῆμα, διοτρεφές, εἰσορόωντες  
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230  
 νῆας εὐσσελμούς, εἰ μὴ σύ γε δύσεαι ἀλκῇν.  
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο  
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235  
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων  
 ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων  
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει  
 ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.  
 ἀράται δὲ τάχιστα φανήμεναι Ἡῶ δῖαν· 240  
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα

<sup>1</sup> ἔχενε : ἔθηκε.

<sup>1</sup> Possibly, "that we shall no more hold our ground, but fling ourselves (in rout) upon our black ships." The same ambiguity is found also in parallel passages.

morsels with holy salt when he had set them upon the fire-dogs. But when he had roasted the meat and laid it on platters, Patroclus took bread and dealt it forth on the table in fair baskets, while Achilles dealt the meat. Himself he sate him down over against godlike Odysseus, by the other wall, and bade Patroclus, his comrade, offer sacrifice to the gods ; and Patroclus cast burnt-offering into the fire. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Aias nodded to Phoenix ; and goodly Odysseus was ware thereof, and filling a cup with wine he pledged Achilles : " Hail, O Achilles, of the equal feast have we no stinting, either in the hut of Agamemnon, son of Atreus, or now in thine ; for here is abundance that satisfies the heart to feast withal. Yet matters of the delicious feast are not in our thoughts, nay, Zeus-nurtured one, it is utter ruin that we behold, and are afraid ; for it is in doubt whether we save the benched ships or they perish, except thou clothe thee in thy might. Hard by the ships and the wall have the Trojans, high of heart, and their far-famed allies set their bivouac, and kindled many fires throughout the host, and they deem that they shall no more be stayed, but will fall upon our black ships.<sup>1</sup> And Zeus, son of Cronos, shows them signs upon the right with his lightnings, and Hector exulting greatly in his might rageth furiously, trusting in Zeus, and recketh not of men nor gods, for mighty madness hath possessed him. His prayer is that with all speed sacred Dawn may appear, for he declareth that he will hew from the ships' sterns the topmost ensigns, and burn the very hulls with

αὐτάς τ' ἐμπρήσειν<sup>1</sup> μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς  
 δηώσειν παρὰ τῇσιν ὀρινομένους<sup>2</sup> ὑπὸ καπνοῦ.  
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς  
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245  
 φθίσθαι ἐνὶ Τροίῃ ἐκάς Ἄργεος ἵπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἱὰς Ἀχαιῶν  
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος  
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250  
 φράζεαι ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμάρ.  
 ὦ πέπον, ἦ μὲν σοί γε πατήρ ἐπετέλλετο Πηλεὺς  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνωνι πέμπε·  
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἡρῇ  
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον  
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες·  
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν  
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.  
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·  
 ἑπτὰ ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265  
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλγῆϊος εἶη ἀνὴρ ὧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσ' Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.  
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270

<sup>1</sup> ἐμπρήσειν : ἐμπλήσειν Aristarchus (cf. ii. 415).

<sup>2</sup> ὀρινομένους : ἀτυζομένους (cf. viii. 183).



consuming fire, and amidst them make havoc of the Achaeans, distraught by reason of the smoke. This then is the great fear of my heart, lest the gods fulfil for him his boastings, and it be our fate to perish here in Troy, far from horse-pasturing Argos. Nay, up then, if thou art minded even at the last to save from the war-din of the Trojans the sons of the Achaeans, that are sore bested. To thine own self shall sorrow be hereafter, nor can healing be found for ill once wrought—nay, rather, ere it be too late bethink thee how thou mayest ward from the Danaans the day of evil. Good friend, surely it was to thee that thy father Peleus gave command on the day when he sent thee to Agamemnon forth from Phthia: ‘My son, strength shall Athene and Hera give thee if they be so minded, but do thou curb thy proud spirit in thy breast, for gentle-mindedness is the better part; and withdraw thee from strife, contriver of mischief, that so the Argives both young and old may honour thee the more.’ On this wise did that old man charge thee, but thou forgettest. Yet do thou cease even now, and put from thee thy bitter wrath. To thee Agamemnon offereth worthy gifts, so thou wilt cease from thine anger. Nay come, hearken thou to me, and I will tell the tale of all the gifts that in his hut Agamemnon promised thee: seven tripods, that the fire hath not touched, and ten talents of gold and twenty gleaming cauldrons, and twelve strong horses, winners in the race, that have won prizes by their fleetness. Not without booty were a man nor unpossessed of precious gold, whoso had wealth as great as the prizes Agamemnon’s horses have won by their speed. And he will give seven women skilled in

Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλες αὐτὸς  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,  
 κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμεῖται  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι, 275  
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε  
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι  
 εἰσελθών, ὅτε κεν दाτεώμεθα ληϊδ' Ἀχαιοί, 280  
 Τρωϊάδας δὲ γυναικας εἵκοσιν αὐτὸς ἐλέσθαι,  
 αἱ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285  
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι  
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει  
 πολλὰ μάλ', ὅσς' οὐ πώ τις ἐῖν ἐπέδωκε θυγατρί. 290  
 ἐπτα δέ τοι δώσει εὐναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν  
 Φηράς τε ζαθέας ἦδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,  
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι  
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.

goodly handiwork, women of Lesbos, whom on the day when thou thyself tookest well-built Lesbos he chose him from the spoil, and that in beauty surpassed all women folk. These will he give thee, and amid them shall be she whom he then took away, the daughter of Briseus; and he will furthermore swear a great oath, that never went he up into her bed, neither had dalliance with her, as is the appointed way, O king, of men and women. All these things shall be ready to thy hand forthwith; and if hereafter it so be the gods grant us to lay waste the great city of Priam, do thou then enter in, what time we Achaeans be dividing the spoil, and heap up thy ship with store of gold and bronze, and thyself choose twenty Trojan women that be fairest after Argive Helen. And if we return to Achaean Argos, richest of lands, thou shalt be his son, and he will honour thee even as Orestes, that is reared in all abundance, his son well-beloved. Three daughters has he in his well-built hall, Chrysothemis, and Laodice, and Iphianassa; of these mayest thou lead to the house of Peleus which one thou wilt, without gifts of wooing; and he will furthermore give a dower full rich, such as no man ever yet gave with his daughter. And seven well-peopled cities will he give thee, Cardamyle, Enope, and grassy Hire, and sacred Pherae, and Antheia, with deep meadows, and fair Aipeia, and vine-clad Pedasus. All are nigh the sea, on the uttermost borders of sandy Pylos, and in them dwell men rich in flocks and rich in kine, men that shall honour thee with gifts as though thou wert a god, and beneath thy sceptre shall bring thy ordinances to prosperous fulfilment. All this will he bring to pass for thee, if thou but cease

εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μάλλον 30  
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς  
τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὥς  
τίσους· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
νῦν γάρ χ' Ἐκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν  
ἔλθοι

λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 30  
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,  
ἧ περ δὴ φρονέω<sup>1</sup> τε καὶ ὥς τετελεσμένον ἔσται, 31  
ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.  
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἴδαο πύλῃσιν  
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἵπη.  
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.  
οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 31  
οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
μάρνασθαι δηϊοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.  
ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·  
ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·  
κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 32  
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι  
μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,  
ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴανον, 32  
ἧματα δ' αἱματόεντα διέπρησσον πολεμίζων,  
ἀνδράσι μαρνάμενος ὀάρων ἔνεκα σφετεράων.

<sup>1</sup> φρονέω: κρανέω.

from thy wrath. But if the son of Atreus be too utterly hated by thee at heart, himself and his gifts, yet have thou pity at least on the rest of the Achaeans, that are sore bested throughout the host ; these shall honour thee as though thou wert a god, for verily shalt thou win great glory in their eyes. Now mightest thou slay Hector, seeing he would come very nigh thee in his baneful rage, for he deemeth there is no man like unto him among the Danaans that the ships brought hither."

Then in answer to him spake swift-footed Achilles :  
 " Zeus-born son of Laërtes, Odysseus of many wiles, needs must I verily speak my word outright, even as I am minded, and as it shall be brought to pass, that ye sit not by me here on this side and on that and prate endlessly. For hateful in my eyes, even as the gates of Hades, is that man that hideth one thing in his mind and sayeth another. Nay, I will speak what seemeth to me to be best. Not me, I ween, shall Atreus' son, Agamemnon, persuade, nor yet shall the other Danaans, seeing there were to be no thanks, it seemeth, for warring against the foemen ever without respite. Like portion hath he that abideth at home, and if one warreth his best, and in one honour are held both the coward and the brave ; death cometh alike to the idle man and to him that worketh much. Neither have I aught of profit herein, that I suffered woes at heart, ever staking my life in fight. Even as a bird bringeth in her bill to her unfledged chicks whatever she may find, but with her own self it goeth ill, even so was I wont to watch through many a sleepless night, and bloody days did I pass in battle, fighting with warriors for their women's sake. Twelve cities of

δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,  
 πεζὸς δ' ἑνδεκά φημι κατὰ Τροίην ἐρίβωλον.  
 τῶν ἐκ πασέων κειμήλια πολλὰ καὶ ἑσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θεοῖσι  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,  
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335  
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα. τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργεῖους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρεΐδης; ἦ οὐχ Ἑλένης ἔνεκ' ἠϋκόμοιο;  
 ἦ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων  
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἑοῦσαν.  
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,  
 μή μεν πειράτω ἐὺ εἰδότος· οὐδέ με πείσει. 345  
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι  
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.  
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,  
 καὶ δὴ τείχος ἔδαιμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν. 350  
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο  
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν.  
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὁρμήν. 355

1 Many scholars put a full stop after εἴλετ', on the ground that Achilles must not be assumed to speak of Briseis as his wife (ἄλοχος). This, however, is to spoil the splendid rhetoric of the passage.

men have I laid waste with my ships and by land eleven, I avow, throughout the fertile land of Troy ; from out all these I took much spoil and goodly, and all would I ever bring and give to Agamemnon, this son of Atreus ; but he staying behind, even beside his swift ships, would take and apportion some small part, but keep the most. Some he gave as prizes to chieftains and kings, and for them they abide untouched ; but from me alone of the Achaeans hath he taken and keepeth my wife,<sup>1</sup> the darling of my heart. Let him lie by her side and take his joy. But why must the Argives wage war against the Trojans ? Why hath he gathered and led hither his host, this son of Atreus ? Was it not for fair-haired Helen's sake ? Do they then alone of mortal men love their wives, these sons of Atreus ? Nay, for whoso is a true man and sound of mind, loveth his own and cherisheth her, even as I too loved her with all my heart, though she was but the captive of my spear. But now, seeing he hath taken from my arms my prize, and hath deceived me, let him not tempt me that know him well ; he shall not persuade me. Nay, Odysseus, together with thee and the other princes let him take thought to ward from the ships consuming fire. Verily full much hath he wrought without mine aid ; lo, he hath builded a wall and digged a ditch hard by, wide and great, and therein hath he planted stakes ; yet even so availeth he not to stay the might of man-slaying Hector. But so long as I was warring amid the Achaeans Hector had no mind to rouse battle far from the wall, but would come only so far as the Scaean gates and the oak-tree ; there once he awaited me in single combat and hardly did he

νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίω,  
 αὔριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι,  
 νηήσας ἐὺ νῆας, ἐπὴν ἄλαδε προερύσσω,  
 ὄψαι, αἶ κ' ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 30  
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·  
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,  
 ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 30  
 ἠδὲ γυναῖκας ἐϋζώνους πολιόν τε σίδηρον  
 ἄξομαι, ἄσπ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,  
 αὖτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,  
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 30  
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἔξαπατήσῃν,  
 αἰὲν ἀναιδεΐην ἐπιειμένος. οὐδ' ἂν ἐμοί γε  
 τετλαίῃ κύνεός περ ἐὼν εἰς ὦπα ιδέσθαι.  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·  
 ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν. οὐδ' ἂν ἔτ' αὖτις 3  
 ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος  
 ἐρρέτω· ἐκ γάρ οἱ φρένας εἵλετο μητίετα Ζεὺς.  
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἴ μοι δεκάκισ τε καὶ εἰκοσάκισ τόσα δοίῃ  
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 3  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσεται, οὐδ' ὅσα Θήβας  
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείμεναι,

<sup>1</sup> The precise meaning of *καρὸς* is uncertain, but connexion with *κείρω* is probable. The word does not recur.



escape my onset. But now, seeing I am not minded to battle with goodly Hector, to-morrow will I do sacrifice to Zeus and all the gods, and heap well my ships, when I have launched them on the sea ; then shalt thou see, if so be thou wilt, and carest aught therefor, my ships at early dawn sailing over the teeming Hellespont, and on board men right eager to ply the oar ; and if so be the great Shaker of the Earth grants me fair voyaging, on the third day shall I reach deep-soiled Phthia. Possessions full many have I that I left on my ill-starred way hither, and yet more shall I bring from hence, gold and ruddy bronze, and fair-girdled women and grey iron—all that fell to me by lot ; howbeit my prize hath he that gave it me taken back in his arrogant pride, even lord Agamemnon, son of Atreus. To him do ye declare all, even as I bid, openly, to the end that other Achaeans also may be wroth, if haply he hopeth to deceive yet some other of the Danaans, seeing he is ever clothed in shamelessness. Yet not in my face would he dare to look, though he have the front of a dog. Neither counsel will I devise with him nor any work, for utterly hath he deceived me and sinned against me. Never again shall he beguile me with words ; the past is enough for him. Nay, let him go to his ruin in comfort, seeing that Zeus the counsellor hath utterly robbed him of his wits. Hateful in my eyes are his gifts, I count them at a hair's<sup>1</sup> worth. Not though he gave me ten times, aye twenty times all that now he hath, and if yet other should be added thereto I care not whence, not though it were all the wealth that goeth in to Orchomenus, or to Thebes of Egypt, where treasures in greatest store are laid up in men's

αἶ θ' ἑκατόμυλοὶ εἰσι, διηκόσιοι δ' ἄν' ἐκάστας  
 ἄνδρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·  
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 38  
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαιο,  
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,  
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι. 39  
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σαῶσι θεοὶ καὶ οἴκαδ' ἵκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται<sup>1</sup> αὐτός.  
 πολλαὶ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 39  
 κοῦραι ἀριστῆων, οἳ τε πτολίεθρα ῥύονται,  
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ  
 γήμαντα μνηστὴν ἄλοχον, ἐῖκυϊαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεὺς· 40  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν  
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,  
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,  
 Φοῖβον<sup>2</sup> Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 4  
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,  
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·  
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείσθη  
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.  
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα  
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.

<sup>1</sup> γε μάσσεται Aristarchus : γαμέσσεται MSS.

<sup>2</sup> Φοῖβον : νηοῦ Zenodotus.

houses,—Thebes which is a city of an hundred gates wherefrom sally forth through each two hundred warriors with horses and cars ;—nay, not though he gave gifts in number as sand and dust ; not even so shall Agamemnon any more persuade my soul, until he hath paid the full price of all the despite that stings my heart. And the daughter of Agamemnon, son of Atreus, will I not wed, not though she vied in beauty with golden Aphrodite and in handiwork were the peer of flashing-eyed Athene : not even so will I wed her ; let him choose another of the Achaeans that is of like station with himself and more kingly than I. For if the gods preserve me, and I reach my home, Peleus methinks will thereafter of himself seek me a wife. Many Achaean maidens there be throughout Hellas and Phthia, daughters of chieftains that guard the cities ; of these whomsoever I choose shall I make my dear wife. Full often was my proud spirit fain to take me there a wedded wife, a fitting helpmeet, and to have joy of the possessions that the old man Peleus won him. For in my eyes not of like worth with life is even all that wealth that men say Ilios possessed, the well-peopled citadel, of old in time of peace or ever the sons of the Achaeans came,—nay, nor all that the marble threshold of the Archer Phoebus Apollo encloseth in rocky Pytho. For by harrying may cattle be had and goodly sheep, and tripods by the winning and chestnut horses withal ; but that the spirit of man should come again when once it hath passed the barrier of his teeth, neither harrying availeth nor winning. For my mother the goddess, silver-footed Thetis, telleth me that twofold fates are bearing me toward the doom of death :

εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·  
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,  
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415  
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχεῖν.<sup>1</sup>  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ  
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς  
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420  
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—  
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
 ἧ κέ σφιν νῆας τε σαῶ καὶ λαὸν Ἀχαιῶν  
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425  
 ἦν νῦν ἐφράσσαντο ἐμεῦ ἀπομηνίσαντος.  
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,  
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπῃται  
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."  
 "Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.  
 ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ  
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·  
 " εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,  
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435  
 πῦρ ἐθέλεις αἰδέηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
 πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιποίμην  
 οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς

<sup>1</sup> Line 416 was rejected by Zenodotus and Aristarchus.

if I abide here and war about the city of the Trojans, then lost is my home-return, but my renown shall be imperishable ; but if I return home to my dear native land, lost then is my glorious renown, yet shall my life long endure, neither shall the doom of death come soon upon me. Aye, and I would counsel you others also to sail back to your homes ; seeing there is no more hope that ye shall win the goal of steep Ilios ; for mightily doth Zeus, whose voice is borne afar, hold forth his hand above her, and her people are filled with courage. But go ye your way and declare my message to the chieftains of the Achaeans—for that is the office of elders—to the end that they may devise some other plan in their minds better than this, even such as shall save their ships, and the host of the Achaeans beside the hollow ships ; seeing this is not to be had for them, which now they have devised, by reason of the fierceness of my anger. Howbeit let Phoenix abide here with us, and lay him down to sleep, that he may follow with me on my ships to my dear native land on the morrow, if so he will ; but perforce will I not take him.”

So spake he, and they all became hushed in silence, marvelling at his words ; for with exceeding vehemence did he deny them. But at length there spake among them the old horseman Phoenix, bursting into tears, for that greatly did he fear for the ships of the Achaeans : “ If verily thou layest up in thy mind, glorious Achilles, the purpose of returning, neither art minded at all to ward from the swift ships consuming fire, for that wrath hath fallen upon thy heart ; how can I then, dear child, be left here without thee, alone ? It was to thee

ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε  
 νήπιον, οὗ πω εἰδόθ' ὁμοῖου πολέμοιο, 440  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.  
 τοῦνεκά με προέηκε διδασκέμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὥς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι  
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445  
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,  
 οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,  
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,  
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,  
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
 μητέρ' ἐμήν. ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμιγῆναι, ἣν' ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεις  
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' Ἑρινῦς,  
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,  
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.  
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ.<sup>1</sup>  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ  
 δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων, 460  
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.  
 ἔνθ' ἐμοὶ οὐκέτι·πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς  
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.  
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες  
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι, 465

<sup>1</sup> Lines 458-461, not found in the mss. of the *Iliad*, are given by Plutarch, *De aud. poet.* 8.

that the old horseman Peleus sent me on the day when he sent thee to Agamemnon, forth from Phthia, a mere child, knowing naught as yet of evil war, neither of gatherings wherein men wax pre-eminent. For this cause sent he me to instruct thee in all these things, to be both a speaker of words and a doer of deeds. Wherefore, dear child, I am not minded hereafter to be left alone without thee, nay, not though a god himself should pledge him to strip from me my old age and render me strong in youth as in the day when first I left Hellas, the home of fair women, fleeing from strife with my father Amyntor, son of Ormenus; for he waxed grievously wroth against me by reason of his fair-haired concubine, whom himself he ever cherished, and scorned his wife, my mother. So she besought me by my knees continually, to have dalliance with that other first myself, that the old man might be hateful in her eyes. I hearkened to her and did the deed, but my father was ware thereof forthwith and cursed me mightily, and invoked the dire Erinyes that never should there sit upon his knees a dear child begotten of me; and the gods fulfilled his curse, even Zeus of the nether world and dread Persephone. Then I took counsel to slay him with the sharp sword, but some one of the immortals stayed mine anger, bringing to my mind the voice of the people and the many revilings of men, to the end that I should not be called a father-slayer amid the Achaeans. Then might the heart in my breast in no wise be any more stayed to linger in the halls of my angered father. My fellows verily and my kinsfolk beset me about with many prayers and sought to stay me there in the halls, and many

πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,  
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.  
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον. 470  
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη  
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.  
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,  
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς  
 ῥεῖα, λαθὼν φύλακας τ' ἄνδρας δμῳάς τε γυναῖκας.  
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,  
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,  
 ἐς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480  
 καί μ' ἐφίλησ' ὥς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ  
 μῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,  
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν.  
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.  
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ  
 οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.  
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,  
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ. ἀλλὰ σέ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495



goodly sheep did they slaughter, and sleek kine of shambling gait, and many swine, rich with fat, were stretched to singe over the flame of Hephaestus, and wine in plenty was drunk from the jars of that old man. For nine nights' space about mine own body did they watch the night through; in turn kept they watch, neither were the fires quenched, one beneath the portico of the well-fenced court, and one in the porch before the door of my chamber. Howbeit when the tenth dark night was come upon me, then verily I burst the cunningly fitted doors of my chamber and leapt the fence of the court full easily, unseen of the watchmen and the slave women. Thereafter I fled afar through spacious Hellas, and came to deep-soiled Phthia, mother of flocks, unto king Peleus; and he received me with a ready heart, and cherished me as a father cherisheth his only son and well-beloved, that is heir to great possessions; and he made me rich and gave much people to me, and I dwelt on the furthestmost border of Phthia, ruling over the Dolopians. And I reared thee to be such as thou art, O godlike Achilles, loving thee from my heart; for with none other wouldest thou go to the feast neither take meat in the hall, till I had set thee on my knees and given thee thy fill of the savoury morsel cut first for thee, and had put the wine cup to thy lips. Full often hast thou wetted the tunic upon my breast, sputtering forth the wine in thy sorry helplessness. So have I suffered much for thee and toiled much, ever mindful of this that the gods would in no wise vouchsafe me a son born of mine own body. Nay, it was thou that I sought to make my son, O godlike Achilles, to the end that thou mayest hereafter save

ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι  
 λοιβῇ τε κνίσῃ τε παρατρωπῶς ἄνθρωποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.  
 καὶ γάρ τε Λιταί εἰσι Διὸς κούραι μεγάλοιο,  
 χωλαί τε ῥυσαί τε παραβλώπες τ' ὀφθαλμῷ,  
 αἷ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.  
 ἦ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505  
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν  
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον ἰούσας,  
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἔκλυον εὐχομένοιο·  
 ὃς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510  
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι  
 τῷ Ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
 τιμὴν, ἥ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515  
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,  
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελοίμην  
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπη.  
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν  
 ὑπέσθη,  
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ

<sup>1</sup> Because the offender dares not look in the face of the one he has wronged.

<sup>2</sup> The meanings of ἄτη range all the way from moral blindness to the sin resulting therefrom, and even to the ruin that ultimately ensues. That the abstract idea becomes

me from shameful ruin. Wherefore Achilles, do thou master thy proud spirit; it beseemeth thee not to have a pitiless heart. Nay, even the very gods can bend, and theirs withal is more excellent worth and honour and might. Their hearts by incense and reverent vows and libations and the savour of sacrifice do men turn from wrath with supplication, whenso any man transgresseth and doeth sin. For Prayers are the daughters of great Zeus, halting and wrinkled and of eyes askance,<sup>1</sup> and they are ever mindful to follow in the steps of Sin. Howbeit Sin is strong and fleet of foot, wherefore she far out-runneeth them all, and goeth before them over the face of all the earth making men to fall, and Prayers follow after, seeking to heal the hurt. Now whoso revereth the daughters of Zeus when they draw nigh, him they greatly bless, and hear him, when he prayeth; but if a man denieth them and stubbornly refuseth, then they go their way and make prayer to Zeus, son of Cronos, that Ate<sup>2</sup> may follow after such a one to the end that he may fall and pay full atonement. Nay, Achilles, see thou too that reverence attend upon the daughters of Zeus, even such as bendeth the hearts of all men that are upright. For if the son of Atreus were not offering thee gifts and telling of yet others hereafter, but were ever furiously wroth, I of a surety should not bid thee cast aside thine anger and bear aid to the Argives even in their sore need. But now he offereth thee many gifts forthwith, and promiseth thee more hereafter, and hath sent forth warriors to beseech thee, choosing them that are best throughout the

personified in the present passage is in harmony with the methods of Homeric thought.

φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης  
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.  
 οὔτω καὶ τῶν πρόσθεν ἐπενθόμεθα κλέα ἀνδρῶν  
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525  
 δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσι.  
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,  
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.  
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,  
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὤρσε,  
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῶ ἀλῶης  
 Οἰνεὺς ἔρξ'. ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535  
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο·  
 ἥ λάθεται ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ.  
 ἥ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα  
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,  
 ὃς κακὰ πολλὰ ἔρδεσκεν ἔθων Οἰνῆος ἀλῶήν· 540  
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα  
 μακρὰ  
 αὐτῇσιν ρίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας  
 καὶ κύνας· οὐ μὲν γὰρ κε δάμη παύροισι βροτοῖσι· 545  
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.  
 ἥ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,  
 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχνήεντι,

<sup>1</sup> ἔθων is generally taken to mean simply, "as the wont of boars is"; but the word is glossed by βλάπτων.

host of the Achaeans, and that to thine own self are dearest of the Argives ; have not thou scorn of their words, neither of their coming hither ; though till then no man could blame thee that thou wast wroth. Even in this manner have we heard the fame of men of old that were warriors, whenso furious wrath came upon any ; won might they be by gifts, and turned aside by pleadings. Myself I bear in mind this deed of old days and not of yesterday, how it was ; and I will tell it among you that are all my friends. The Curetes on a time were fighting and the Aetolians staunch in battle around the city of Calydon, and were slaying one another, the Aetolians defending lovely Calydon and the Curetes fain to waste it utterly in war. For upon their folk had Artemis of the golden throne sent a plague in wrath that Oeneus offered not to her the first-fruits of the harvest in his rich orchard land ; whereas the other gods feasted on hecatombs, and it was to the daughter of great Zeus alone that he offered not, whether haply he forgot, or marked it not ; and he was greatly blinded in heart. Thereat the Archer-goddess, the child of Zeus, waxed wroth and sent against him a fierce wild boar, white of tusk, that wrought much evil, wasting<sup>1</sup> the orchard land of Oeneus ; many a tall tree did he uproot and cast upon the ground, aye, root and apple blossom therewith. But the boar did Meleager, son of Oeneus, slay, when he had gathered out of many cities huntsmen and hounds ; for not of few men could the boar have been slain, so huge was he ; and many a man set he upon the grievous pyre. But about his body the goddess brought to pass much clamour and shouting concerning his head and shaggy

Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.  
 ὄφρα μὲν οὖν Μελέαγρος ἀρηϊφίλος πολέμιζε, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο<sup>1</sup>  
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες.  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅς τε καὶ ἄλλων  
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,  
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555  
 κείμετο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,  
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης  
 Ἰδεῶ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν  
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον  
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης. 560  
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἀλκυνόην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτὴ  
 μήτηρ ἀλκυνόος πολυπενθέος οἶτον ἔχουσα  
 κλαῖεν ὃ μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων.  
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἦ ῥα θεοῖσι  
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,  
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κυκλήσκουσ' Αἴδην καὶ ἐπαινὴν Περσεφόνειαν,  
 πρόχην καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570  
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς

<sup>1</sup> οὐδ' ἐδύναντο : οὐδ' ἐθέλεσκον Aristophanes.

<sup>1</sup> Meleager was son of Oeneus, king of the Aetolians, and Althaea, daughter of Thestius, king of the Curetes. After the slaying of the wild boar that wasted Calydon, strife arose between Meleager and the brethren of his mother, because they had taken from Atalanta the spoils of the boar which Meleager had given to her; and Meleager slew them. For this he was cursed by his mother.

<sup>2</sup> Idas had carried away Marpessa from her father Evenus, but Apollo sought to take her from Idas, whereupon

hide, between the Curetes and the great-souled Aetolians. Now so long as Meleager, dear to Ares, warred, so long went it ill with the Curetes, nor might they abide without their wall, for all they were very many. But when wrath entered into Meleager, wrath that maketh the heart to swell in the breasts also of others, even though they be wise, he then, wroth at heart against his dear mother<sup>1</sup> Althaea, abode beside his wedded wife, the fair Cleopatra, daughter of Marpessa of the fair ankles, child of Evenus, and of Idas that was mightiest of men that were then upon the face of earth; who also took his bow to face the king Phoebus Apollo for the sake of the fair-ankled maid.<sup>2</sup> Her of old in their halls had her father and honoured mother called Halcyone by name, for that the mother herself in a plight even as that of the halcyon-bird of many sorrows,<sup>3</sup> wept because Apollo that worketh afar had snatched her child away. By her side lay Meleager nursing his bitter anger, wroth because of his mother's curses; for she prayed instantly to the gods, being grieved for her brother's slaying; and furthermore instantly beat with her hands upon the all-nurturing earth, calling upon Hades and dread Persephone, the while she knelt and made the folds of her bosom wet with tears, that they should bring death upon her son; and the Erinys that walketh in darkness heard her from Erebus,

the mortal dared to face the god in strife. But Zeus bade Marpessa choose between the two, and she chose Idas.

<sup>3</sup> The mother, stricken with grief at the loss of her daughter, is likened to the kingfisher (*ἀλκυών*), whose plaintive note seemed to the ancients the expression of desolate sadness. Hence the name Halcyone was given to the daughter.

ἔκλυεν ἐξ Ἑρέβешφιν, ἀμείλιχον ἦτορ ἔχουσα.  
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει  
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 57  
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·  
 ὅπποθι πιότατον πεδῖον Καλυδῶνος ἐραννῆς,  
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι  
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδοιο,  
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 58  
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς  
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,  
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·  
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ  
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 59  
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἄλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ  
 πύργων

βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστν.  
 καὶ τότε δὴ Μελέαγρον εὖζωνος παράκοιτις  
 λίσσεται ὀδυρομένη, καὶ οἳ κατέλεξεν ἅπαντα  
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι<sup>1</sup> ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 59  
 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανόωντα.  
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ  
 εἷζας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.  
 ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 60  
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη

<sup>1</sup> τ' ἄλλοι: δῆϊοι Zenodotus.



even she of the ungentle heart. Now anon was the din of the foemen risen about their gates, and the noise of the battering of walls, and to Meleager the elders of the Aetolians made prayer, sending to him the best of the priests of the gods, that he should come forth and succour them, and they promised him a mighty gift ; they bade him, where the plain of lovely Calydon was fattest, there choose him out a fair tract of fifty acres, the half of it vine-land, and the half clear plough-land, to be cut from out the plain. And earnestly the old horseman Oeneus besought him, standing upon the threshold of his high-roofed chamber, and shaking the jointed doors, in prayer to his son, and earnestly too did his sisters and his honoured mother beseech him—but he denied them yet more—and earnestly his companions that were truest and dearest to him of all ; yet not even so could they persuade the heart in his breast, until at the last his chamber was being hotly battered, and the Curetes were mounting upon the walls and firing the great city. Then verily his fair-girdled wife besought Meleager with wailing, and told him all the woes that come on men whose city is taken ; the men are slain and the city is wasted by fire, and their children and low-girdled women are led captive of strangers. Then was his spirit stirred, as he heard the evil tale, and he went his way and did on his body his gleaming armour. Thus did he ward from the Aetolians the day of evil, yielding to his own spirit ; and to him thereafter they paid not the gifts, many and gracious ; yet even so did he ward from them evil. But, friend, let me not see thee thus minded in heart, neither let heaven turn thee into this path ; it were a harder task

νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώρων  
ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.  
εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,  
οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.<sup>1</sup> 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

“Φοῖνιξ, ἅττα γεραιέ, διοτρεφές, οὗ τί με ταύτης  
χρεὼν τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,  
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ  
ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 610  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,<sup>1</sup>  
Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ  
τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.  
καλὸν τοι σὺν ἐμοὶ τὸν κήδῃν ὅς κ' ἐμὲ κήδῃ. 615  
ἴσον ἐμοὶ βασίλευε καὶ ἡμισυ μείρεο τιμῆς.  
οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων  
εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι  
φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε  
μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620  
Φοίνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα  
ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας  
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·  
“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
ἴομεν· οὐ γάρ μοι δοκείει μῦθοιο τελευτὴ 625  
τῇδέ γ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθὸν περ ἑόντα,

<sup>1</sup> ὀδυρόμενος καὶ ἀχεύων : ἐνὶ στήθεσιν ἀχεύων Aristarchus ;  
ὀδυρόμενος κινυρίζων Zenodotus.

to save the ships already burning. Nay, come while yet gifts may be had; the Achaeans shall honour thee even as a god. But if without gifts thou enter into the battle, the bane of men, thou shalt not then be in like honour, for all thou mayest ward off the battle."

Then in answer to him spake Achilles, swift of foot: "Phoenix, old sire, my father, nurtured of Zeus, in no wise have I need of this honour: honoured have I been, I deem, by the apportionment of Zeus, which shall be mine amid the beaked ships so long as the breath abideth in my breast and my knees are quick. And another thing will I tell thee, and do thou lay it to heart; seek not to confound my spirit by weeping and sorrowing, to do the pleasure of the warrior, son of Atreus; it beseemeth thee not to cherish him, lest thou be hated of me that cherish thee. Well were it that with me thou shouldest vex him whosoever vexeth me. Be thou king even as I am, and share the half of my honour. Howbeit these shall bear my message, but abide thou here and lay thee down on a soft couch, and at break of day we will take counsel whether to return to our own or to tarry here."

He spake and to Patroclus nodded his brow in silence that he should spread for Phoenix a thick couch, that the others might forthwith bethink them to depart from the hut. But among them Aias, the godlike son of Telamon, spake, saying: "Zeus-born son of Laërtes, Odysseus of many wiles, let us go our way, for the fulfilment of the charge laid on us will not methinks be brought to pass by our coming hither; and it behoveth us with speed to declare the message, though it be no wise good, to the Danaans,

οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς  
 ἄγριον ἐν στήθεσσι θέτο μεγάλητορα θυμόν,  
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἐταίρων 630  
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,  
 νηλὴς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος<sup>1</sup>  
 ποιὴν ἧ οὗ παιδὸς ἐδέξατο τεθνηῶτος·  
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,  
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635  
 ποιὴν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε  
 θυμόν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
 οἷης· νῦν δέ τοι ἐπτά παρίσχομεν ἔξοχ' ἀρίστας,  
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,  
 αἶδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640  
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων  
 κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς  
 Ἀχιλλεύς·

“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 πάντα τί μοι κατὰ θυμόν εἰσαο μυθήσασθαι· 645  
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅπποτε κείνων  
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.  
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·  
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος, 650  
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.  
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ  
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω.” 655

<sup>1</sup> φονῆος : φόνοιο.

that, I ween, now sit waiting therefor. But Achilles hath wrought to fury the proud heart within him, cruel man ! neither reckoneth he of the love of his comrades wherewith we ever honoured him amid the ships above all others—pitiless one ! Lo, a man accepteth recompense from the slayer of his brother, or for his dead son ; and the slayer abideth in his own land for the paying of a great price, and the kinsman's heart and proud spirit are restrained by the taking of recompense. But as for thee, the gods have put in thy breast a heart that is obdurate and evil by reason of one only girl ; whereas we now offer thee seven, far the best that there be, and many other gifts besides ; nay then, take to thee a heart of grace, and have respect unto thine hall ; for under thy roof are we come from the host of the Danaans, and we would fain be nearest to thee and dearest beyond all other Achaeans as many as there be."

Then in answer to him spake Achilles, swift of foot : " Aias, sprung from Zeus, thou son of Telamon, captain of the host, all this thou seemest to speak almost after mine own mind ; but my heart swelleth with wrath whenso I think of this, how the son of Atreus hath wrought indignity upon me amid the Argives, as though I were some alien that had no rights. Howbeit do ye go and declare my message, for I will not sooner bethink me of bloody war until wise-hearted Priam's son, even goodly Hector, be come to the huts and ships of the Myrmidons, as he slays the Argives, and have smirched the ships with fire. But about my hut and my black ship I deem that Hector will be stayed, eager though he be for battle."

“Ὡς ἔφαθ’, οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφι-  
κύπελλον

σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ’ Ὀδυσ-  
σεύς.

Πάτροκλος δ’ ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε  
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.

αἱ δ’ ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε,<sup>1</sup> 660  
κῶεά τε ῥῆγός τε λίνιοί τε λεπτὸν ἄωτον.

ἔνθ’ ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνεν.

αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης εὐπήκτου·  
τῷ δ’ ἄρα παρκατέλεκτο γυνή, τὴν<sup>2</sup> Λεσβόθεν ἦγε,  
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρηος. 665

Πάτροκλος δ’ ἐτέρωθεν ἐλέξατο· παρ δ’ ἄρα καὶ τῷ  
Ἴφιδι ἐϋζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς  
Σκῦρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

Οἱ δ’ ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,  
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν 670

δειδέχατ’ ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ’ ἐρέοντο·  
πρῶτος δ’ ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

“εἴπ’ ἄγε μ’, ὦ πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος  
Ἀχαιῶν,

ἧ ῥ’ ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,  
ἧ ἀπέειπε, χόλος δ’ ἔτ’ ἔχει μεγαλήτορα θυμόν;” 675

Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
κεῖνός γ’ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ’ ἔτι μᾶλλον

πιμπλάνεται μένεος, σέ δ’ ἀναίνεται ἡδὲ σὰ δῶρα.  
αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680

ὅππως κεν νηᾶς τε σαῶς καὶ λαὸν Ἀχαιῶν.

<sup>1</sup> ὥς ἐκέλευσε : ἐγκονέουσαι Zenodotus.

<sup>2</sup> τῷ δ’ ἄρα παρκατέλεκτο γυνή, τὴν : τῷ ἐξ γυνῆ παρέλεκτο  
Κάειρ’ ἦν Zenodotus.

So spake he, but they took each man a two-handled cup, and when they had made libation went their way along the lines of ships, and Odysseus led. But Patroclus bade his comrades and the handmaids spread forthwith a thick couch for Phoenix; and they obeyed, and spread the couch, as he bade, fleeces and a rug and soft fabric of linen. There the old man laid him down and waited for bright Dawn. But Achilles slept in the innermost part of the well-built hut, and by his side lay a woman that he had brought from Lesbos, even the daughter of Phorbas, fair-cheeked Diomede. And Patroclus laid him down on the opposite side, and by him in like manner lay fair-girdled Iphis, whom goodly Achilles had given him when he took steep Scyrus, the city of Enyeus.

But when the others were now come to the huts of the son of Atreus, the sons of the Achaeans stood up on this side and that and pledged them in cups of gold, and questioned them, and the king of men, Agamemnon, was the first to ask: "Come, tell me now, Odysseus, greatly to be praised, thou great glory of the Achaeans, is he minded to ward off consuming fire from the ships, or said he nay, and doth wrath still possess his proud spirit?"

Then much-enduring goodly Odysseus answered him: "Most glorious son of Atreus, Agamemnon, king of men, he verily is not minded to quench his wrath but is filled yet more with fury, and will have none of thee, or of thy gifts. For thine own self he biddeth thee to take counsel amid the Argives how thou mayest save the ships and the host of the

αὐτὸς δ' ἠπειλήσεν ἄμ' ἡοῖ φαινομένηφι  
 νῆας εὐσσέλμους ἄλαδ' ἐλκόμεν ἀμφιελίσσας.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ  
 Ἰλίου αἰπυνῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς  
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.  
 ὥς ἔφατ'· εἰσὶ καὶ οἶδε τάδ' εἰπέμεν, οἳ μοι  
 ἔποντο,<sup>1</sup>

Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.  
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο, ὥς γὰρ ἀνώγει, 690  
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει."<sup>2</sup>

“Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.<sup>3</sup>  
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν· 695  
 ὁπρὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,  
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορήσιν ἐνῆκας. 700  
 ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἦ κεν ἴησιν,  
 ἦ κε μένη· τότε δ' αὖτε μαχήσεται, ὅπποτε κέν  
 μιν

θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705  
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·  
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,

<sup>1</sup> Lines 688-692 were rejected by Aristarchus.

<sup>2</sup> Line 692 was rejected by Zenodotus.

<sup>3</sup> Line 694 was rejected by Zenodotus, Aristophanes, and Aristarchus.



Achaean. But himself he threateneth that at break of day he will launch upon the sea his well-benched curved ships. Aye and he said that he would counsel the others also to sail back to their homes, seeing there is no more hope that ye shall win the goal of steep Ilios ; for mightily doth Zeus, whose voice is borne afar, hold forth his hand above her, and her people are filled with courage. So spake he, and these be here also to tell thee this, even they that followed with me, Aias and the heralds twain, men of prudence both. But the old man Phoenix laid him down there to rest, for so Achilles bade, that he may follow with him on his ships to his dear native land on the morrow, if he will, but perforce will he not take him."

So spake he, and they all became hushed in silence, marvelling at his words ; for full masterfully did he address their gathering. Long time were they silent in their grief, the sons of the Achaeans, but at length there spake among them Diomedes, good at the war-cry : " Most glorious son of Atreus, Agamemnon, king of men, would thou hadst never besought the peerless son of Peleus, nor offered countless gifts ; haughty is he even of himself, and now hast thou yet far more set him amid haughtinesses. But verily we will let him be ; he may depart or he may tarry ; hereafter will he fight when the heart in his breast shall bid him, and a god arouse him. But come, even as I shall bid, let us all obey. For this present go ye to your rest, when ye have satisfied your hearts with meat and wine, for therein is courage and strength ; but so soon as fair, rosy-fingered Dawn appeareth.

καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους  
ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710  
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,  
ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

## THE ILIAD, IX. 708-713

forthwith do thou array before the ships thy folk  
and thy chariots, and urge them on ; and fight thou  
thyself amid the foremost."

So spake he, and all the kings assented thereto,  
marvelling at the words of Diomedes, tamer of horses.  
Then they made libation, and went every man to his  
hut, and there laid them down and took the gift  
of sleep.

## ΙΛΙΑΔΟΣ Κ

"Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν  
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνω·  
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,  
 ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.  
 ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠϋκόμοιο, 5  
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν  
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,  
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,  
 ὥς πυκὶν' ἐν στήθεσσι ἀνεστενάχιζ' Ἀγαμέμνων  
 νειόθεν ἐκ κραδίας, τρομέοντο δέ οἱ φρένες ἐντός. 10  
 ἢ τοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειε,  
 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,  
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδὸν τ' ἀνθρώπων·  
 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,  
 πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας 15  
 ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,  
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,  
 ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20  
 ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,

<sup>1</sup> The connexion is obscure, but the underlying thought seems to be that lightning, unaccompanied by rain or hail or snow, must be in a special sense a portent—assumed

## BOOK X

Now beside their ships all the other chieftains of the host of the Achaeans were slumbering the whole night through, overcome of soft sleep, but Agamemnon, son of Atreus, shepherd of the host, was not holden of sweet sleep, so many things debated he in mind. Even as when the lord of fair-haired Hera lighteneth, what time he maketh ready either a mighty rain unspeakable or hail or snow, when the snow-flakes sprinkle the fields, or haply the wide mouth of bitter war<sup>1</sup>; even so often did Agamemnon groan from the deep of his breast, and his heart trembled within him. So often as he gazed toward the Trojan plain, he marvelled at the many fires that burned before the face of Ilios, and at the sound of flutes and pipes, and the din of men; but whensoever he looked toward the ships and the host of the Achaeans, then many were the hairs that he pulled from his head by the very roots in appeal to Zeus that is above, and in his noble heart he groaned mightily. And this plan seemed to his mind the best, to go first of all to Nestor, son of Neleus, if so be he might contrive with him some goodly device that should be for the warding off of evil from the Danaan host. So he sate him up and did on his tunic

naturally to be a sign portending war. The phrase *πολέμου στόμα* recurs in xix. 313, and xx. 359.

ποσσι δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος  
 αἰθωνος μέγαλοιο ποδηγεκές, εἴλετο δ' ἔγχος.

“Ὡς δ' αὕτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ  
 αὐτῷ

25

ὑπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν  
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν  
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.  
 παρδαλή μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε  
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30  
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.  
 βῆ δ' ἴμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων  
 Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δήμῳ.  
 τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ  
 νηὶ πάρα πρυμνῇ· τῷ δ' ἀσπασίος γένετ' ἐλθών. 35  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·  
 “τίφθ' οὕτως, ἡθεῖε, κορύσσει; ἢ τιν' ἐταίρων  
 ὀτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς  
 δεῖδω μὴ οὗ τίς τοι ὑπόσχηται τόδε ἔργον,  
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40  
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

40

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-  
 μένων·

“χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,  
 κερδαλέης, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει  
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρῆν. 45  
 Ἑκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.  
 οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,  
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,  
 ὅσος Ἑκτωρ ἔρρεξε διῦφιλος υἱας Ἀχαιῶν,

about his breast, and beneath his shining feet bound his fair sandals, and thereafter clad him in the tawny skin of a lion, fiery and great, a skin that reached his feet ; and he grasped his spear.

And even in like manner was Menelaus holden of trembling fear—for on his eyelids too sleep settled not down—lest aught should befall the Argives who for his sake had come to Troy over the wide waters of the sea, pondering in their hearts fierce war. With a leopard's skin first he covered his broad shoulders, a dappled fell, and lifted up and set upon his head a helmet of bronze, and grasped a spear in his stout hand. Then he went his way to rouse his brother, that ruled mightily over all the Argives, and was honoured of the folk even as a god. Him he found putting about his shoulders his fair armour by the stern of his ship, and welcome was he to him as he came. To him first spake Menelaus, good at the war-cry : “ Wherefore, my brother, art thou thus arming ? Wilt thou be rousing some man of thy comrades to spy upon the Trojans ? Nay, sorely am I afraid lest none should undertake for thee this task, to go forth alone and spy upon the foemen, through the immortal night ; right hardy of heart must that man be.”

Then in answer to him spake lord Agamemnon : “ Need have we, both thou and I, O Menelaus, fostered of Zeus, of shrewd counsel that shall save and deliver the Argives and their ships, seeing the mind of Zeus is turned. To the sacrifices of Hector, it seemeth, his heart inclineth rather than to ours. For never have I seen neither heard by the telling of another that one man devised in one day so many terrible deeds, as Hector, dear to Zeus, hath wrought

αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50  
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι<sup>1</sup>  
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.  
 ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον  
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον  
 εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλησιν 55  
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἧδ' ἐπιτεῖλαι.  
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς  
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων  
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”  
 Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος· 60  
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἧδὲ κελεύεις;  
 αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,  
 ἧε θέω μετὰ σ' αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω;”  
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ αὖθι μένειν, μή πως ἄβροτάξομεν ἀλλήλοιν 65  
 ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.  
 φθέγγεο δ' ἧ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,  
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,  
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,  
 ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70  
 Ζεὺς ἐπὶ γιγνομένοισιν ἱεὶ κακότητα βαρεῖαν.”  
 Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·  
 αὐτὰρ ὁ βῆ ρ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·  
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηῖ μελαίνῃ  
 εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75

<sup>1</sup> Lines 51 f. were rejected by Aristophanes and Aristarchus.



upon the sons of the Achaeans, by himself alone, he that is not the dear son of goddess or of god. Deeds hath he wrought that methinks will be a sorrow to the Argives for ever and aye, so many evils hath he devised against the Achaeans. But go now, run swiftly along the lines of ships and call hither Aias and Idomeneus, and I will go to goodly Nestor and bid him arise, if so be he will be minded to go to the sacred company of the sentinels and give them charge. To him would they hearken as to no other, for his son is captain over the guard, he and Meriones, comrade of Idomeneus; for to them above all we entrusted this charge."

Then made answer to him Menelaus, good at the war-cry: "With what meaning doth thy word thus charge and command me? Shall I abide there with them, waiting until thou shalt come, or run back to thee again, when I have duly laid on them thy command?"

And to him did the king of men, Agamemnon, make answer, saying: "Abide there, lest haply we miss each other as we go, for many are the paths throughout the camp. But lift up thy voice where-soever thou goest, and bid men be awake, calling each man by his lineage and his father's name, giving due honour to each, and be not thou proud of heart but rather let us ourselves be busy; even thus I ween hath Zeus laid upon us even at our birth the heaviness of woe."

So spake he, and sent forth his brother when he had duly given him commandment. But he went his way after Nestor, shepherd of the host, and found him by his hut and his black ship on his soft bed, and beside him lay his armour richly dight, his

ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.  
 πὰρ δὲ ζωστήρ κείμετο παναίολος, ᾧ ῥ' ὁ γεραιὸς  
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο  
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.  
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80  
 Ἀτρεΐδην προσέειπε καὶ ἐξερεεῖνέτο μύθῳ.  
 " τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος  
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι,  
 ἢ τέ τιν' οὐρήων διζήμενος, ἢ τέ τιν' ἐταίρων;<sup>1</sup>  
 φθέγγεο, μῆδ' ἀκέων ἐπ' ἔμ' ἔρχεο. τίπτε δέ σε  
 χρεώ; "

85

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 " ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,  
 γνῶσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων  
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμὴ  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90  
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος  
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.  
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ  
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω  
 στηθέων ἐκθρῶσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95  
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,  
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὅφρα ἴδωμεν,  
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ<sup>2</sup> ὕπνω  
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.  
 δυσμενέες δ' ἄνδρες σχεδὸν ἦται· οὐδέ τι ἴδμεν 10  
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 " Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

<sup>1</sup> Line 84 was rejected by Aristarchus.

<sup>2</sup> ἡδὲ καί: ἡδέϊ Zenodotus.

## THE ILIAD, X. 76-103

shield and two spears and gleaming helmet. And by his side lay the flashing girdle, wherewith the old man was wont to gird himself, whenso he arrayed him for battle, the bane of men, and led forth his people, for he yielded not to grievous old age. He rose upon his elbow, lifting up his head, and spake to the son of Atreus, and questioned him, saying : " Who art thou that art faring alone by the ships throughout the camp in the darkness of night, when other mortals are sleeping ? Seekest thou one of thy mules, or of thy comrades ? Speak, and come not silently upon me. Of what hast thou need ? "

Then made answer the king of men, Agamemnon : " Nestor, son of Neleus, great glory of the Achaeans, thou shalt know Agamemnon, son of Atreus, whom beyond all others Zeus hath set amid toils continually, so long as the breath abideth in my breast and my knees are quick. I wander thus, because sweet sleep setteth not upon mine eyes, but war is a trouble to me and the woes of the Achaeans. Wondrously do I fear for the Danaans, nor is my mind firm, but I am tossed to and fro, and my heart leapeth forth from out my breast, and my glorious limbs tremble beneath me. But if thou wouldest do aught, seeing on thee too sleep cometh not, come, let us go to the sentinels, that we may look to them, lest fordome with toil and drowsiness they be slumbering, and have wholly forgot their watch. The foemen bivouac hard by, nor know we at all whether haply they may not be fain to do battle even in the night. "

Then made answer to him the horseman Nestor of Gerenia : " Most glorious son of Atreus, Agamemnon, king of men, of a surety not all his purposes

οὐ θῆν Ἑκτορι πάντα νοήματα μητίετα Ζεὺς  
ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105  
κῆδεσι μοχθήσειν καὶ πλείουσιν, εἴ κεν Ἀχιλλεὺς  
ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.  
σοὶ δὲ μάλ' εἶφομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν  
ἄλλους,

ἤμην Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα  
ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110  
ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,  
ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·  
τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.  
ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον  
νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115  
ὥς εὔδει, σοὶ δ' οἶω ἐπέτρεψεν πονέεσθαι.  
νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι  
λίσσόμενος· χρεῖώ γὰρ ἰκάνεται οὐκ ἐτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
"ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα· 120  
πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,  
οὔτ' ὄκνω εἰκων οὔτ' ἀφραδίῃσι νόοιο,  
ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμήν.  
νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καί μοι ἐπέστη·  
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὗς σὺ μεταλλᾷς. 125  
ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων  
ἐν φυλάκεσσ', ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
"οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει  
Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130  
Ὡς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,

<sup>1</sup> That is, Meges; see ii. 627.

shall Zeus the counsellor fulfil for Hector, even all that now he thinketh ; nay methinks he shall labour amid troubles yet more than ours, if so be Achilles shall turn his heart from grievous anger. Howbeit with thee will I gladly follow, but let us moreover arouse others also, both the son of Tydeus, famed for his spear, and Odysseus, and the swift Aias, and the valiant son of Phyleus.<sup>1</sup> And I would that one should go and summon these also, the godlike Aias and lord Idomeneus, for their ships are furthest of all and nowise nigh at hand. But Menelaus will I chide, dear though he be and honoured, aye, though thou shouldest be angry with me, nor will I hide my thought, for that he sleepeth thus, and hath suffered thee to toil alone. Now had it been meet that he laboured among all the chieftains, beseeching them, for need has come upon them that may no longer be borne."

And to him did the king of men, Agamemnon, make answer, saying : " Old sir, at another time shalt thou chide him even at mine own bidding, seeing he is often slack and not minded to labour, neither yielding to sloth nor to heedlessness of mind, but ever looking to me and awaiting my leading. But now he awoke even before myself, and came to me, and myself I sent him forth to summon those of whom thou inquirest. But let us go ; we shall find them before the gates amid the sentinels, for there I bade them gather."

Then made answer to him the horseman, Nestor of Gerenia : " So will no man be wroth at him or disobey him of all the Argives, whenso he urgeth any man or giveth commands."

So saying he did on his tunic about his breast,

ποσσι δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν  
 διπλὴν ἐκταδίνην, οὐλὴ δ' ἐπενήνοθε λάχνη.  
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ, 135  
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ  
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,  
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140  
 “τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε  
 νύκτα δι' ἀμβροσίην, ὃ τι δὴ χρειῶ τόσον ἵκει;”  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145  
 ἀλλ' ἔπε', ὅφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε  
 βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι.”  
 Ὡς φάθ', ὃ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσ-  
 σεὺς  
 ποικίλον ἀμφ' ὥμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.  
 βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ' ἐκίχανον 150  
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι  
 εὗδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν  
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς  
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός. αὐτὰρ ὃ γ'  
 ἦρως  
 εὗδ', ὑπὸ δ' ἔστρωτο ρινὸν βοὸς ἀγραύλοιο, 155  
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.  
 τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,  
 λὰς ποδὶ κινήσας, ὅτρυνέ τε νείκεσέ τ' ἄντην·  
 “ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτεῖς;

and beneath his shining feet bound his fair sandals and around him buckled a purple cloak of double fold and wide, whereon the down was thick. And he grasped a mighty spear, tipped with sharp bronze, and went his way among the ships of the brazen-coated Achaeans. Then Odysseus first, the peer of Zeus in counsel, did the horseman, Nestor of Gerenia, awaken out of sleep with his voice, and forthwith the call rang all about his mind and he came forth from the hut and spake to them, saying : " How is it that ye fare thus alone by the ships throughout the camp in the immortal night ? What need so great hath come upon you ? "

Then made answer to him the horseman, Nestor of Gerenia : " Zeus-born son of Laërtes, Odysseus of many wiles, be not thou wroth, for great sorrow hath overmastered the Achaeans. Nay, follow, that we may arouse another also, whomsoever it behoveth to take counsel, whether to flee or to fight."

So spake he, and Odysseus of many wiles went to the hut and cast about his shoulders a shield richly dight, and followed after them. And they came to Tydeus' son, Diomedes, and him they found outside his hut with his arms ; and around him his comrades were sleeping with their shields beneath their heads, but their spears were driven into the ground erect on their spikes, and afar shone the bronze like the lightning of father Zeus. But the warrior was sleeping, and beneath him was spread the hide of an ox of the field, and beneath his head was stretched a bright carpet. To his side came the horseman, Nestor of Gerenia, and woke him, stirring him with a touch of his heel, and aroused him, and chid him to his face : " Awake, son of Tydeus, why slumberest

οὐκ αἶεις ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160  
ῥαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”

“Ὡς φάθ’, ὁ δ’ ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.  
οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165  
οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων  
πάντῃ ἐποιχόμενοι; σὺ δ’ ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ’ αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·  
“ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.  
εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170  
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.

ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοῦς.  
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς  
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐβιώναι.  
ἀλλ’ ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλέος υἱὸν 175  
ἄνστησον, σὺ γάρ ἐσσι νεώτερος—εἰ μ’ ἐλεαίρεις.”

“Ὡς φάθ’, ὁ δ’ ἀμφ’ ὥμοισιν ἐέσασατο δέρμα λέοντος  
αἰθωνος μεγάλοιο ποδηγεκές, εἴλετο δ’ ἔγχος.  
βῆ δ’ ἰέναι, τοὺς δ’ ἔνθεν ἀναστήσας ἄγεν ἥρως.

Οἱ δ’ ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμι-  
χθεν,<sup>1</sup> 180

οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὗρον,  
ἀλλ’ ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.  
ὥς δὲ κύνες περὶ μῆλα δυσωρήσωνται ἐν αὐλῇ  
θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ’ ὕλην  
ἔρχηται δι’ ὄρεσφι· πολὺς δ’ ὀρυμαγδὸς ἐπ’ αὐτῷ 185

<sup>1</sup> ἔμιχθεν : γέγοντο.



thou the whole night through in sleep? Knowest thou not that the Trojans on the rising ground of the plain are camped hard by the ships, and but scant space still holdeth them off?"

So said he, but the other right swiftly sprang up out of sleep, and he spake and addressed him with winged words: "Hardy art thou, old sir, and from toil thou never ceasest. Are there not other sons of the Achaeans that be younger, who might then rouse each one of the kings, going everywhere throughout the host? But with thee, old sir, may no man deal."

Then the horseman, Nestor of Gerenia, answered him: "Nay verily, friend, all this hast thou spoken according to right. Peerless sons have I, and folk there be full many, of whom any one might go and call others. But in good sooth great need hath overmastered the Achaeans, for now to all it standeth on a razor's edge, either woeful ruin for the Achaeans, or to live. But go now and rouse swift Aias and the son of Phyleus, for thou art younger—if so be thou pitiest me."

So spake he, and Diomedes clad about his shoulders the skin of a lion, fiery and great, a skin that reached his feet, and grasped his spear; and he went his way, and roused those warriors from where they were, and brought them.

Now when they had joined the company of the sentinels as they were gathered together, they found not the leaders of the sentinels asleep, but all were sitting awake with their arms. And even as dogs keep painful watch about sheep in a fold, when they hear the wild beast, stout of heart, that cometh through the wood among the hills, and a great

ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·  
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιν ὄλώλει  
 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ  
 τετράφαθ', ὅππότε' ἐπὶ Τρώων αἴτιεν ἰόντων.  
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.<sup>1</sup>  
 "οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος  
 αἰρεῖται, μὴ χάρμα γενώμεθα δυσμενέεσσιν."  
 "Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο  
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλὴν. 195  
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς  
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.  
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο  
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος  
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200  
 ὁλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.  
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον·  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·  
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐγὼ αὐτοῦ  
 θυμῷ τολμῆεντι μετὰ Τρῳᾶς μεγαθύμους 205  
 ἐλθεῖν, εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,  
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,  
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν  
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς; 210  
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι  
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη  
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·  
 οὔσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,

<sup>1</sup> Line 191 is omitted in many mss.

din ariseth about him of men and dogs, and from them sleep perisheth; even so from their eyelids did sweet sleep perish, as they kept watch through the evil night; for toward the plain were they ever turning if haply they might hear the Trojans coming on. At sight of them the old man waxed glad and heartened them, and spake and addressed them with winged words: "Even so now, dear children, keep your watch, neither let sleep seize any man, lest we become a cause of rejoicing to our foes."

So saying he hasted through the trench, and there followed with him the kings of the Argives, even all that had been called to the council. But with them went Meriones and the glorious son of Nestor; for of themselves they bade these share in their counsel. So they went through and out from the digged ditch and sate them down in an open space, where the ground shewed clear of dead men fallen, even where mighty Hector had turned back again from destroying the Argives, when night enfolded him. There they sate them down and spake one to the other, and among them the horseman, Nestor of Gerenia, was first to speak: "My friends, is there then no man who would trust his own venturous spirit to go among the great-souled Trojans, if so be he might slay some straggler of the foemen, or haply hear some rumour among the Trojans, and what counsel they devise among themselves, whether to abide where they be by the ships afar, or to withdraw again to the city, seeing they have worsted the Achaeans? All this might he learn, and come back to us unscathed: great would his fame be under heaven among all men, and a goodly gift shall be his. For of all the princes that

τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν 215  
θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·  
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο  
σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
"Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220  
ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,  
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,  
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.  
σύν τε δὺ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν  
ὅππως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225  
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις."

"Ὡς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.  
ἠθέλῃτην Αἴαντε δύω, θεράποντες Ἄρηος,  
ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱός,  
ἠέλε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230  
ἠέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον  
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.  
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
"Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
τὸν μὲν δὴ ἔταρόν γ' αἰρήσῃαι, ὃν κ' ἐθέλῃσθα, 235  
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.  
μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω  
καλλείπειν, σὺ δὲ χεῖρον' ὁπάσσεαι αἰδοῖ εἴκων,  
εἰς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν."

"Ὡς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάῳ.<sup>1</sup> 240  
τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·  
"εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,

<sup>1</sup> Line 240 was rejected by Zenodotus and Aristarchus.  
452

hold sway over the ships, of all these shall every man give him a black ewe with a lamb at the teat—therewith may no possession compare;—and ever shall he be with us at feasts and drinking-bouts.”

So said he, and they all became hushed in silence. Then spake among them Diomedes, good at the war-cry: “Nestor, my heart and proud spirit urge me to enter the camp of the foemen that are near, even of the Trojans; howbeit if some other man were to follow with me, greater comfort would there be, and greater confidence. When two go together, one discerneth before the other how profit may be had; whereas if one alone perceive aught, yet is his wit the shorter, and but slender his device.”

So spake he, and many there were that were fain to follow Diomedes. Fain were the two Aiantes, squires of Ares, fain was Meriones, and right fain the son of Nestor, fain was the son of Atreus, Menelaus, famed for his spear, and fain too was the steadfast Odysseus to steal into the throng of the Trojans, for ever daring was the spirit in his breast. Then among them spake the king of men, Agamemnon: “Diomedes, son of Tydeus, dear to my heart, that man shalt thou choose as thy comrade, whomsoever thou wilt, the best of them that offer themselves, for many are eager. And do not thou out of reverent heart leave the better man behind, and take as thy comrade one that is worse, yielding to reverence, and looking to birth, nay, not though one be more kingly.”

So said he, since he feared for the sake of fair-haired Menelaus. But among them spake again Diomedes, good at the war-cry: “If of a truth ye bid me of myself choose me a comrade, how

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,  
οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ  
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245  
τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι."

Τὸν δ' αὖτε προσέειπε πολύτλας διὸς Ὀδυσσεύς·  
"Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·  
εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250  
ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἥώς,  
ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ πλέων  
νύξ

τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται."<sup>1</sup>

Ὡς εἰπόνθ' ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.  
Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255  
φάσγανον ἄμφηκες—τὸ δ' εὖν παρὰ νηῖ λέλειπτο—  
καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε  
ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταἰτυξ  
κέκκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.  
Μηριόνης δ' Ὀδυσῆϊ δίδου βιὸν ἠδὲ φαρέτρην 260  
καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε  
ρίνου ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν  
ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες  
ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα  
εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265  
τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο  
ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,  
Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·  
Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,  
αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270  
δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθεῖσα.

<sup>1</sup> Line 253 was rejected by Zenodotus, Aristophanes, and Aristarchus.

should I then forget godlike Odysseus, whose heart and proud spirit are beyond all others eager in all manner of toils ; and Pallas Athene loveth him. If he but follow with me, even out of blazing fire might we both return, for wise above all is he in understanding."

Then spake unto him much enduring goodly Odysseus : " Son of Tydeus, praise me not overmuch, neither blame me in aught : this thou sayest among the Argives that themselves know all. Nay, let us go, for verily the night is waning and dawn draweth near ; lo, the stars have moved onward, and of the night more than two watches have past, and the third alone is left us."

So saying the twain clothed them in their dread armour. To Tydeus' son Thrasymedes, staunch in fight, gave a two-edged sword—for his own was left by his ship—and a shield, and about his head he set a helm of bull's hide without horn and without crest, a helm that is called a skull-cap, and that guards the heads of lusty youths. And Meriones gave to Odysseus a bow and a quiver and a sword, and about his head he set a helm wrought of hide, and with many a tight-stretched thong was it made stiff within, while without the white teeth of a boar of gleaming tusks were set thick on this side and that, well and cunningly, and within was fixed a lining of felt. This cap Autolycus on a time stole out of Eleon when he had broken into the stout-built house of Amyntor, son of Ormenus ; and he gave it to Amphidamas of Cythera to take to Scandeia, and Amphidamas gave it to Molus as a guest-gift, but he gave it to his own son Meriones to wear ; and now, being set thereon, it covered the head of Odysseus.

Τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνι δεινοῖσιν ἐδύτην,  
βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.

τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο  
Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 27  
νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν.  
χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·  
“ κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ  
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω  
κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 28  
δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,  
ρέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσῃ.”

Δεύτερος αὖτ' ἡρᾶτο βοῆν ἀγαθὸς Διομήδης·  
“ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·  
σπεῖό μοι ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδείῃ δίῳ 28  
ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.  
τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,  
αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι  
κεῖσ'· ἀτὰρ ἅψ' ἀπιὼν μάλα μέρμερα μήσατο ἔργα  
σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 29  
ὥς νῦν μοι ἐθέλουσα παρίσταο καί με φύλασσε.<sup>1</sup>  
σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον,  
ἁδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας.”

Ὡς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 29  
οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,

<sup>1</sup> καὶ με φύλασσε: καὶ πόρε κῦδος Zenodotus.

<sup>1</sup> That is, the slaying of the ambush, as narrated in iv. 392-397.



So when the twain had clothed them in their dread armour, they went their way and left there all the chieftains. And for them Pallas Athene sent forth on their right a heron, hard by the way, and though they saw it not through the darkness of night, yet they heard its cry. And Odysseus was glad at the omen, and made prayer to Athene: "Hear me, child of Zeus, that beareth the aegis, thou that dost ever stand by my side in all manner of toils, nor am I unseen of thee where'er I move; now again be thou my friend, Athene, as ne'er thou wast before, and grant that with goodly renown we come back to the ships, having wrought a great work that shall be a sorrow to the Trojans."

And after him again prayed Diomedes, good at the war-cry: "Hearken thou now also to me, child of Zeus, unwearied one. Follow now with me even as thou didst follow with my father, goodly Tydeus, into Thebes, what time he went forth as a messenger of the Achaeans. Then he left by the Asopus, the brazen-coated Achaeans, and he bare a gentle word thither to the Cadmeians; but as he journeyed back he devised deeds right terrible<sup>1</sup> with thee, fair goddess, for with a ready heart thou stoodest by his side. Even so now of thine own will stand thou by my side, and guard me. And to thee in return will I sacrifice a sleek heifer, broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice to thee and will overlay her horns with gold."

So they spake in prayer and Pallas Athene heard them. But when they had prayed to the daughter of great Zeus, they went their way like

βάν ρ' ἵμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,  
 ἄμ φόνον, ἄν νέκυας, διά τ' ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασεν Ἔκτωρ  
 εὖδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 30  
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·

τοὺς ὃ γε συγκαλέσας πυκινὴν ἀρτύνετο βουλήν·  
 "τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε  
 δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.  
 δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 30  
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,<sup>1</sup>  
 ὃς τίς κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι  
 ἢ ἐφυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,  
 ἢ ἥδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 31  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι  
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ."

"Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς 31  
 κήρυκος θεῖοιο, πολύχρυσος πολύχαλκος,  
 ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·  
 αὐτὰρ ὁ μούνος ἦν μετὰ πέντε κασιγνήτησιν.<sup>2</sup>  
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἔκτορι μῦθον ἔειπεν·  
 "Ἔκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 32  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι.  
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καί μοι ὁμοσσον  
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ  
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,  
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ  
 δόξης.

<sup>1</sup> Line 306 was given by Zenodotus in the form

αὐτοὺς οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,

<sup>2</sup> κασιγνήτησιν: κασιγνήτοισιν Zenodotus.

two lions through the black night, amid the slaughter, amid the corpses, through the arms and the black blood.

Nay, nor did Hector suffer the lordly Trojans to sleep, but he called together all the noblest, as many as were leaders and rulers of the Trojans; and when he had called them together he contrived a cunning plan, and said: "Who is there now that would promise me this deed and bring it to pass for a great gift? Verily his reward shall be sure. For I will give him a chariot and two horses with high arched necks, even those that be the best at the swift ships of the Achaeans, to the man whosoever will dare—and for himself win glory withal—to go close to the swift-faring ships, and spy out whether the swift ships be guarded as of old, or whether by now our foes, subdued beneath our hands, are planning flight among themselves and have no mind to watch the night through, being fordone with dread weariness."

So spake he and they all became hushed in silence. Now there was among the Trojans one Dolon, the son of Eumedes the godlike herald, a man rich in gold, rich in bronze, that was ill-favoured to look upon, but withal swift of foot; and he was the only brother among five sisters. He then spake a word to the Trojans and to Hector: "Hector, my heart and proud spirit urge me to go close to the swift-faring ships and spy out all. But come, I pray thee, lift up thy staff and swear to me that verily thou wilt give me the horses and the chariot, richly dight with bronze, even them that bear the peerless son of Peleus. And to thee shall I prove no vain scout, neither one to deceive thy hopes.

τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325  
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι  
 βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι."

"Ὡς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ  
 ὅμοσεν·

"ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,  
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330  
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαῖεῖσθαι."

"Ὡς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.  
 αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,  
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,  
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335  
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν  
 ἐλθὼν ἐκ νηῶν ἄψ' Ἑκτορι μῦθον ἀποίσειν.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,  
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα  
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340

"οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,  
 οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν,  
 ἢ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο  
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαῖξαντες ἔλοιμεν 345  
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,  
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,  
 ἔγχει ἐπαῖσσων, μή πως προτὶ ἄστρ' ἀλύξῃ."

"Ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι<sup>1</sup>

<sup>1</sup> In place of line 349 Aristophanes gave,  
 ὡς ἔφατ' οὐδ' ἀπίθησε βοὴν ἀγαθὸς Διομήδης,  
 ἐλθόντες δ' ἐκάτερθε παρέξ ὁδοῦ ἐν νεκύεσσι

For I will go straight on to the camp, even until I come to the ship of Agamemnon, where, I ween, the chieftains will be holding council, whether to flee or to fight."

So spake he, and Hector took the staff in his hands, and sware to him, saying: "Now be my witness Zeus himself, the loud-thundering lord of Hera, that on those horses no other man of the Trojans shall mount, but it is thou, I declare, that shalt have glory in them continually."

So spake he, and swore thereto an idle oath, and stirred the heart of Dolon. Forthwith then he cast about his shoulders his curved bow, and thereover clad him in the skin of a grey wolf, and on his head he set a cap of ferret skin, and grasped a sharp javelin, and went his way toward the ships from the host; howbeit he was not to return again from the ships, and bear tidings to Hector. But when he had left the throng of horses and of men, he went forth eagerly on the way, and Odysseus, sprung from Zeus, was ware of him as he drew nigh, and spake to Diomedes: "Yonder, Diomedes, cometh some man from the camp, I know not whether as a spy upon our ships, or with intent to strip one or another of the corpses of the dead. But let us suffer him at the first to pass by us on the plain a little way, and thereafter let us rush forth upon him and seize him speedily; and if so be he outrun us twain by speed of foot ever do thou hem him in toward the ships away from the host, darting after him with thy spear, lest in any wise he escape toward the city."

So saying the twain laid them down among the

κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350  
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται  
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν  
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—  
 τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας· 355  
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἑταίρους  
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.  
 ἀλλ' ὅτε δὴ ῥ' ἀπесαν δουρηνεκὲς ἢ καὶ ἔλασσον,  
 γνῶ ῥ' ἄνδρας δηΐους, λαυψηρὰ δὲ γούνατ' ἐνώμα  
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.  
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360  
 ἢ κεμάδ' ἢ ἐλαγων ἐπείγετον ἐμμενὲς αἰεὶ  
 χῶρον ἂν' ὑλήενθ', ὁ δὲ τε προθέησι μεμηκῶς,  
 ὥς τὸν Τυδεΐδης ἠδ' ὁ πτολίπορθος Ὀδυσσεὺς  
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγῆσεσθαι φυλάκεσσι 365  
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη  
 Τυδεΐδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων  
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.  
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·  
 “ ἢ ἐμὲν, ἢ ἐσε δουρὶ κιχήσομαι, οὐδέ σε φημι 370  
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”  
 Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε  
 φωτός·  
 δεξιτερὸν δ' ὑπὲρ ὦμον εὖξου δουρὸς ἀκωκὴ  
 ἐν γαίῃ ἐπάγη. ὁ δ' ἄρ' ἔστη τάρβησέν τε  
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375  
 χλωρὸς ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,  
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα·

<sup>1</sup> The word probably denotes the length of the furrow cut before a turn was made; cf. *Od.* viii. 124, and “furlong” = “furrow-long.”

dead apart from the path, but he ran quickly past them in his witlessness. But when he was as far off as is the range of mules in ploughing<sup>1</sup>—for they are better than oxen to draw through deep fallow land the jointed plough—then the two ran after him, and he stood still when he heard the sound, for in his heart he supposed that they were friends coming from amid the Trojans to turn him back, and that Hector was withdrawing the host. But when they were a spear-cast off or even less, he knew them for foemen and plied his limbs swiftly in flight, and they speedily set out in pursuit. And as when two sharp-fanged hounds, skilled in the hunt, press hard on a doe or a hare in a wooded place, and it ever runneth screaming before them; even so did the son of Tydeus, and Odysseus, sacker of cities, cut Dolon off from the host and ever pursue hard after him. But when he was now about to come among the sentinels, as he fled towards the ships, then verily Athene put strength into Tydeus' son, that no man among the brazen-coated Achaeans might before him boast to have dealt the blow, and he come too late. And mighty Diomedes rushed upon him with his spear, and called: "Stand, or I shall reach thee with the spear, and I deem thou shalt not long escape sheer destruction at my hand."

He spake, and hurled his spear, but of purpose he missed the man, and over his right shoulder passed the point of the polished spear, and fixed itself in the ground; and Dolon stood still, seized with terror, stammering and pale with fear, and the teeth clattered in his mouth; and the twain panting for breath came upon him, and seized his hands; and he with a burst of tears spake to them, saying:

“ζωγρεῖτ’, αὐτὰρ ἐγὼν ἐμέ λύσομαι· ἔστι γὰρ ἔνδον  
χαλκός τε χρυσός τε πολὺκμητός τε σίδηρος,  
τῶν κ’ ὑμῖν χαρίσαιο πατὴρ ἀπερείσι’ ἄποινα, 380  
εἴ κεν ἐμέ ζῶν πεπύθοιτ’ ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολὺμητις  
Ὀδυσσεύς·

“θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.  
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεται οἶος 385  
νύκτα δι’ ὀρφναίην, ὅτε θ’ εὐδουσι βροτοὶ ἄλλοι;  
ἦ τίνα συλήσων νεκύων κατατεθνηώτων;<sup>1</sup>  
ἦ σ’ Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα  
νῆας ἔπι γλαφυράς; ἦ σ’ αὐτὸν θυμὸς ἀνῆκε;”

Τὸν δ’ ἡμείβετ’ ἔπειτα Δόλων, ὑπὸ δ’ ἔτρεμε γυῖα· 390  
“πολλῇσιν μ’ ἄτῃσι παρέκ νόον ἤγαγεν<sup>2</sup> Ἐκτωρ,  
ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους  
δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,  
ἡνώγει δέ μ’ ἰόντα θοὴν διὰ νύκτα μέλαιναν  
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395  
ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,  
ἦ ἤδη χεῖρεσσιν ὑφ’ ἡμετέρῃσι δαμέντες<sup>3</sup>  
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι  
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ’ ἐπιμειδήσας προσέφη πολὺμητις Ὀδυσ-  
σεύς·

“ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς,  
ἵππων Αἰακίδαο δαΐφρονος· οἱ δ’ ἀλεγεινοὶ  
ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ’ ὀχέεσθαι,

<sup>1</sup> Lines 387 f. were rejected by Aristophanes and Aristarchus.

<sup>2</sup> ἤγαγεν : ἠπαφεν Aristophanes.



“Take me alive, and I will ransom myself; for at home have I store of bronze and gold and iron, wrought with toil; thereof would my father grant you ransom past counting, should he hear that I am alive at the ships of the Achaeans.”

Then in answer to him spake Odysseus of many wiles: “Be of good cheer, and let not death be in thy thoughts. But come, tell me this, and declare it truly. Whither dost thou fare thus alone to the ships from the host in the darkness of night, when other mortals are sleeping? Is it with intent to strip one or another of the corpses of the dead? Did Hector send thee forth to the hollow ships to spy out all, or did thine own heart bid thee?”

To him then Dolon made answer, and his limbs trembled beneath him: “With many infatuate hopes did Hector lead my wits astray, who pledged him to give me the single-hooved horses of the lordly son of Peleus, and his chariot richly dight with bronze; and he bade me go through the swift, black night close to the foemen, and spy out whether the swift ships be guarded as of old, or whether by now our foes, subdued beneath our hands, are planning flight among themselves, and have no mind to watch the night through, being fordone with dread weariness.”

Then smiling upon him Odysseus of many wiles made answer: “Verily now on great rewards was thy heart set, even the horses of the wise-hearted son of Aeacus, but hard are they for mortal men to

---

<sup>3</sup> Lines 397-399 were rejected by Aristophanes and Aristarchus.

ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405  
 ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα, ποιμένα λαῶν;  
 ποῦ δέ οἱ ἔντεα κείται ἀρήϊα, ποῦ δέ οἱ ἵπποι;  
 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;  
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν<sup>1</sup>  
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶ,  
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415  
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἵρεια, ἥρως,  
 οὐ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.  
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,  
 οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται  
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420  
 εὖδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·  
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναῖκες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

"πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν  
 εὖδουσι, ἢ ἀπάνευθε; δίδειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 πρὸς μὲν ἁλὸς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι  
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,  
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430

<sup>1</sup> Lines 409-411 (=208-210) were rejected by Aristarchus.

master or to drive, save only for Achilles whom an immortal mother bare. But come tell me this, and declare it truly: where now, as thou camest hither, didst thou leave Hector, shepherd of the host? Where lies his battle-gear, and where his horses? And how are disposed the watches and the sleeping-places of the other Trojans? And what counsel devise they among themselves?—to abide where they be by the ships afar, or to withdraw again to the city, seeing they have worsted the Achaeans?"

Then made answer to him Dolon, son of Eumedes: "Verily now will I frankly tell thee all. Hector with all them that are counsellors is holding council by the tomb of godlike Ilus, away from the turmoil; but as touching the guards whereof thou askest, O warrior, no special guard keepeth or watcheth the host. By all the watch-fires<sup>1</sup> of the Trojans verily, they that needs must, lie awake and bid one another keep watch, but the allies, summoned from many lands, are sleeping; for to the Trojans they leave it to keep watch, seeing their own children abide not nigh, neither their wives."

Then in answer to him spake Odysseus of many wiles: "How is it now, do they sleep mingled with the horse-taming Trojans, or apart? tell me at large that I may know."

Then made answer to him Dolon, son of Eumedes: Verily now this likewise will I frankly tell thee. Towards the sea lie the Carians and the Paeonians, with curved bows, and the Leleges and Caucones, and the goodly Pelasgi. And towards Thymbre fell the lot of the Lycians and the lordly Mysians,

<sup>1</sup> The word *ἑσχαράι* should mean "hearths," or by a natural transfer, "families," but it is difficult so to render it in this context.

καὶ Φρύγες ἵππόμαχοι<sup>1</sup> καὶ Μήονες ἵπποκορυσταί.  
 ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;  
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,  
 Θρηϊκές οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·  
 ἐν δέ σφιν Ῥῆσος βασιλεύς, πᾶϊς Ἡϊονῆος. 435  
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·  
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.  
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·  
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,  
 ἦλυθ' ἔχων. τὰ μὲν οὗ τι καταβνητοῖσιν ἔοικεν 440  
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.  
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,  
 ἦέ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,  
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,  
 ἦέ κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί." 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-  
 μῆδης·

“ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,  
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.  
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,  
 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450  
 ἦ δὲ διοπτεύσων ἢ ἐναντίβιον πολεμίζων·  
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,  
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ  
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455  
 φασγάνῳ αἵξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·  
 φθειγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.  
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο

<sup>1</sup> ἱππόμαχοι: ἱππόδαμοι.

and the Phrygians that fight from chariots and the Maeonians, lords of chariots. But why is it that ye question me closely regarding all these things? For if ye are fain to enter the throng of the Trojans, lo, here apart be the Thracians, new comers, the outermost of all, and among them their king Rhesus, son of Eioneus. His be verily the fairest horses that ever I saw, and the greatest, whiter than snow, and in speed like the winds. And his chariot is cunningly wrought with gold and silver, and armour of gold brought he with him, huge of size, a wonder to behold. Such armour it beseemeth not that mortal men should wear, but immortal gods. But bring ye me now to the swift-faring ships, or bind me with a cruel bond and leave me here, that ye may go and make trial of me, whether or no I have spoken to you according to right."

Then with an angry glance from beneath his brows, spake to him mighty Diomedes: "Nay, I bid thee, Dolon, put no thought of escape in thy heart, even though thou hast brought good tidings, seeing thou hast come into our hands. For if so be we release thee now or let thee go, yet even hereafter wilt thou come to the swift ships of the Achaeans, either to spy upon us, or to fight in open combat; but if, subdued beneath my hands, thou lose thy life, never again wilt thou prove a bane to the Argives."

He spake, and the other was at point to touch his chin with his stout hand and make entreaty, but Diomedes sprang upon him with his sword and smote him full upon the neck, and shore off both the sinews, and even while he was yet speaking his head was mingled with the dust. Then from him they stripped the cap of ferret skin from off his head,

καὶ λυκὴν καὶ τόξα παλίντονα καὶ δόρυ μακρόν·  
καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς 46  
ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἠΰδα·  
“χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ  
πάντων ἀθανάτων ἐπιβωσόμεθ’<sup>1</sup>· ἀλλὰ καὶ αὖτις  
πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

“Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθην ὑψόσ' αἰείρας 46  
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,  
συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,  
μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.  
τὼ δὲ βάτην προτέρῳ διὰ τ' ἔντεα καὶ μέλαν αἶμα,  
αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἶξον ἰόντες. 47  
οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν  
καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον  
τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.  
Ῥῆσος δ' ἐν μέσῳ εὐδε, παρ' αὐτῷ δ' ὠκέες ἵπποι  
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 47  
τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·  
“οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,  
οὓς νῶϊν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.  
ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε

χρὴ  
ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 48  
ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

“Ὡς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις  
Ἀθήνη,  
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὄρνυτ'  
ἀεικῆς

<sup>1</sup> ἐπιβωσόμεθ' : ἐπιδωσόμεθ' Aristarchus.

and the wolf's hide, and the back-bent bow and the long spear, and these things did goodly Odysseus hold aloft in his hand to Athene, the driver of the spoil, and he made prayer, and spake, saying: "Rejoice, goddess, in these, for on thee, first of all the immortals in Olympus, will we call; but send thou us on against the horses and the sleeping-places of the Thracian warriors."

So spake he, and lifted from him the spoils on high, and set them on a tamarisk bush, and set thereby a mark plain to see, gathering handfuls of reeds and luxuriant branches of tamarisk, lest they two might miss the place as they came back through the swift, black night. But the twain went forward through the arms and the black blood, and swiftly came in their course to the company of the Thracian warriors. Now these were slumbering, foredone with weariness, and their goodly battle-gear lay by them on the ground, all in due order, in three rows, and hard by each man was his yoke of horses. But Rhesus slept in the midst, and hard by him his swift horses were tethered by the reins to the topmost rim of the chariot. Him Odysseus was first to espy, and shewed him to Diomedes: "Lo, here, Diomedes, is the man, and here are the horses whereof Dolon, that we slew, told us. But come now, put forth mighty strength; it beseemeth thee not at all to stand idle with thy weapons; nay, loose the horses; or do thou slay the men, and I will look to the horses."

So spake he, and into the other's heart flashing-eyed Athene breathed might, and he fell to slaying on this side and on that, and from them uprose hideous groaning as they were smitten with the

ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα.  
 ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών,  
 αἷγεσιν ἢ οἷεσσι, κακὰ φρονέων ἐνορούση,  
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,  
 ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,  
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,  
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,  
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι  
 ρεῖα διέλθοιεν μηδὲ τρομεοῖατο θυμῷ  
 νεκροῖς ἐμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.  
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,  
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα  
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη  
 τὴν νύκτ', Οἶνεΐδαο παῖς, διὰ μῆτιν Ἀθήνης.<sup>1</sup>  
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,  
 σὺν δ' ἦειρεν ἱμάσι καὶ ἐξήλαυνεν ὀμίλου  
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μᾶστιγα φαεινὴν  
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·  
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δῖω.

Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,  
 ἢ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἐκεῖτο,  
 ῥυμοῦ ἐξερύοι ἢ ἐκφέροι ὑψόσ' αἰείρας,  
 ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.  
 ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη  
 ἐγγύθεν ἵσταμένη προσέφη Διομήδεα δῖον·  
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,  
 νῆας ἐπὶ γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης,  
 μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

<sup>1</sup> Line 497 was rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>1</sup> Tydeus, father of Diomedes, was son of Oeneus.



sword, and the earth grew red with blood. And even as a lion cometh on flocks unshepherded, on goats or on sheep, and leapeth upon them with fell intent, so up and down amid the Thracian warriors went the son of Tydeus until he had slain twelve. But whomsoever the son of Tydeus drew nigh and smote with the sword, him would Odysseus of the many wiles seize by the foot from behind and drag aside, with this thought in mind, that the fair-maned horses might easily pass through and not be affrighted at heart as they trod over dead men; for they were as yet unused thereto. But when the son of Tydeus came to the king, him the thirteenth he robbed of honey-sweet life, as he breathed hard, for like to an evil dream there stood above his head that night the son of Oeneus' son,<sup>1</sup> by the device of Athene. Meanwhile steadfast Odysseus loosed the single-hooved horses and bound them together with the reins, and drave them forth from the throng, smiting them with his bow, for he had not thought to take in his hands the bright whip from the richly dight car; and he whistled to give a sign to goodly Diomedes.

But he tarried and pondered what most reckless deed he might do, whether to take the chariot, where lay the war-gear richly dight, and draw it out by the pole, or lift it on high and so bear it forth, or whether he should rather take the lives of yet more Thracians. The while he was pondering this in heart, even then Athene drew nigh and spake to goodly Diomedes: "Bethink thee now of returning, son of great-souled Tydeus, to the hollow ships, lest thou go thither in full flight, and haply some other god rouse up the Trojans."

Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσ-  
σεὺς

τόξω· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 51

ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,

ᾧρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,

Ῥήσου ἀνεψιὸν ἐσθλόν. ὁ δ' ἐξ ὕπνου ἀνορούσας,

ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 52

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,

ᾧμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.<sup>1</sup>

Τρώων δὲ κλαγγή τε καὶ ἄσπετος ᾧρτο κυδοιμὸς

θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,

ὅσος ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 52

Οἱ δ' ὅτε δὴ ῥ' ἱκανὸν ὅθι σκοπὸν Ἔκτορος

ἔκταν,

ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διῖφιλος ὠκέας ἵππους,

Τυδεΐδης δὲ χαμᾶζε θορῶν ἕναρα βροτόεντα

ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·

μάστιξεν δ' ἵππους,<sup>2</sup> τὼ δ' οὐκ ἀέκοντε πετέσθην 53

νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.<sup>3</sup>

Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.<sup>4</sup>

ἵππων μ' ὠκυνόδων ἀμφὶ κτύπος οὐάτα βάλλει. 53

αἱ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης

<sup>1</sup> Line 522 was placed by Zenodotus before 520.

<sup>2</sup> ἵππους· Ὀδυσσεύς.

<sup>3</sup> Line 531 is omitted in the best mss.

<sup>4</sup> Line 534 was omitted by Zenodotus.

So spake she, and he knew the voice of the goddess as she spoke, and swiftly mounted the horses; and Odysseus smote them with his bow, and they sped toward the swift ships of the Achaeans.

But no blind watch did Apollo of the silver bow keep, when he saw Athene attending the son of Tydeus; in wrath against her he entered the great throng of the Trojans, and aroused a counsellor of the Thracians, Hippocoön, the noble kinsman of Rhesus. And he leapt up out of sleep, and when he saw the place empty where the swift horses had stood, and the men gasping amid gruesome streams of blood, then he uttered a groan, and called by name upon his dear comrade. And from the Trojans arose a clamour and confusion unspeakable as they hasted together; and they gazed upon the terrible deeds, even all that the warriors had wrought and thereafter gone to the hollow ships.

But when these were now come to the place where they had slain the spy of Hector, then Odysseus, dear to Zeus, stayed the swift horses, and the son of Tydeus leaping to the ground placed the bloody spoils in the hands of Odysseus, and again mounted; and he touched the horses with the lash, and nothing loath the pair sped on to the hollow ships, for there were they fain to be.<sup>1</sup> And Nestor was first to hear the sound, and he spake, saying: "My friends, leaders and rulers of the Argives, shall I be wrong, or speak the truth? Nay, my heart bids me speak. The sound of swift-footed horses strikes upon mine ears. I would that Odysseus and the valiant Diomedes may even thus

<sup>1</sup> The line appears to be an interpolation from xi. 520. Why should Thracian horses be eager to reach the Greek camp?

ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·  
ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν  
'Αργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

Οὗ πω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 54  
καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες  
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·  
"εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος  
'Αχαιῶν,

ὅπως τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον 54  
Τρώων; ἦ τίς σφωε πόρεν θεὸς ἀντιβολήσας;  
αἰνῶς ἀκτίνεσσιν ἐοικότες ἡέλιοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι  
μιμνάξω παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·  
ἀλλ' οὗ πω τοίους ἵππους ἴδον οὐδ' ἐνόησα. 55

ἀλλὰ τιν' ὕμ' ὁἶω δόμεναι θεὸν ἀντιάσαντα·  
ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς  
κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-  
σεύς·

"ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 55  
ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε  
ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,  
Θρηῖκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης  
ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 56

τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,  
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο  
Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρώες ἀγαυοί."

Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους

speedily have driven forth from among the Trojans single-hooved horses ; but wondrously do I fear at heart lest those bravest of the Argives have suffered some ill through the battle din of the Trojans."

Not yet was the word fully uttered, when they came themselves. Down they leapt to earth, and the others were seized with joy and welcomed them with hand-clasps and with gentle words. And the horseman, Nestor of Gerenia, was first to question them : " Come tell me now, Odysseus, greatly to be praised, great glory of the Achaeans, how ye twain took these horses. Was it by entering the throng of the Trojans ? Or did some god that met you give you them ? Wondrous like are they to rays of the sun. Ever do I mingle in battle with the Trojans and nowise methinks do I tarry by the ships, old warrior though I be ; howbeit never yet saw I such horses neither thought of such. Nay, methinks some god hath met you and given you them ; for both of you twain doth Zeus the cloud-gatherer love and the daughter of Zeus that beareth the aegis, even flashing-eyed Athene."

Then in answer spake unto him Odysseus of many wiles : " Nestor, son of Neleus, great glory of the Achaeans, easily might a god that willed it bestow even better horses than these, for the gods are mightier far. But these horses, old sir, whereof thou askest, are newly come from Thrace, and their lord did brave Diomedes slay, and beside him twelve of his comrades, all them that were the best. And for the thirteenth we slew a scout near the ships, one that Hector and the other lordly Trojans had sent forth to spy upon our camp."

So spake he, and drave the single-hooved horses

καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565  
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἵκοντο,  
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσι  
 φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι  
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·  
 νηὶ δ' ἐνὶ πρυμνῇ ἕναρα βροτόεντα Δόλωνος 570  
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίατ' Ἀθήνη.  
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση  
 ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.  
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν  
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575  
 ἔς ῥ' ἀσαμίνθους βάντες εὐξέστας λούσαντο.  
 τῷ δὲ λοεσσαμένῳ καὶ ἀλευψαμένῳ λίπ' ἐλαίῳ  
 δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη  
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

through the trench, exultingly, and with him went joyously the rest of the Achaeans. But when they were come to the well-built hut of the son of Tydeus, the horses they bound with shapely thongs at the manger where stood the swift-footed horses of Diomedes, eating honey-sweet corn. And on the stern of his ship did Odysseus place the bloody spoils of Dolon until they should make ready a sacred offering to Athene. But for themselves they entered the sea and washed away the abundant sweat from shins and necks and thighs. And when the wave of the sea had washed the abundant sweat from their skin, and their hearts were refreshed, they went into polished baths and bathed. But when the twain had bathed and anointed them richly with oil, they sate them down at supper, and from the full mixing-bowl they drew off honey-sweet wine and made libation to Athene.

## ΙΛΙΑΔΟΣ Α

Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
 ὄρνυθ', ἣν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσι.  
 Ζεὺς δ' Ἑριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν. 5  
 στῇ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηῖ μελαίνῃ,  
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγυνέμεν ἀμφοτέρωσε,  
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐῖσας  
 εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν. 10  
 ἔνθα στᾶσ' ἦῤυσε θεὰ μέγα τε δεινόν τε  
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω  
 καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι<sup>1</sup>  
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.  
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15  
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεῦτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε, 20  
 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.  
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ  
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·

<sup>1</sup> Lines 13 f. (=ii. 453 f.) were rejected by Zenodotus, Aristophanes, and Aristarchus.



## BOOK XI

Now Dawn rose from her couch from beside lordly Tithonus, to bring light to immortals and to mortal men ; and Zeus sent forth Strife unto the swift ships of the Achaeans, dread Strife, bearing in her hands a portent of war. And she took her stand by Odysseus' black ship, huge of hull, that was in the midst so that a shout could reach to either end, both to the huts of Aias, son of Telamon, and to those of Achilles ; for these had drawn up their shapely ships at the furthestmost ends, trusting in their valour and the strength of their hands. There stood the goddess and uttered a great and terrible shout, a shrill cry of war, and in the heart of each man of the Achaeans she put great strength to war and to fight unceasingly. And to them forthwith war became sweeter than to return in their hollow ships to their dear native land.

But the son of Atreus shouted aloud, and bade the Argives array them for battle, and himself amid them did on the gleaming bronze. The greaves first he set about his legs ; beautiful they were, and fitted with silver ankle-pieces ; next he did on about his chest the corselet that on a time Cinyras had given him for a guest-gift. For he heard afar in Cyprus the great rumour that the Achaeans were about to sail forth to Troy in their ships, wherefore

τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.  
 τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο, 25  
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι·  
 κυάνεοι δὲ δράκοντες ὀρωρέχατο<sup>1</sup> προτὶ δειρὴν  
 τρεῖς ἐκάτερθ', ἴρισσιν<sup>2</sup> εὐοικότες, ἄς τε Κρονίων  
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι 30  
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν  
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.  
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,  
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέριοι  
 λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο. 35  
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο  
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ  
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν  
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,  
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω  
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45  
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.

Ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐτ' ἐπὶ τάφρῳ,

<sup>1</sup> κυάνεοι . . . ὀρωρέχατο : σμερδαλέοι . . . ἐλειχμῶντο Aristophanes.

<sup>2</sup> ἴρισσιν : ἐρίδεσσιν Zenodotus.

<sup>1</sup> A blue enamel, or glass paste, imitating lapis lazuli; cf. *Od.* vii. 87.

<sup>2</sup> This is one of the very few passages in which the poet seems not to seek to give a clear picture, but to be content

he gave him the breastplate to do pleasure to the king. Thereon verily were ten bands of dark cyanus,<sup>1</sup> and twelve of gold, and twenty of tin; and serpents of cyanus writhed up toward the neck, three on either side, like rainbows that the son of Cronos hath set in the clouds, a portent for mortal men. And about his shoulders he flung his sword, whereon gleamed studs of gold, while the scabbard about it was of silver, fitted with golden chains. And he took up his richly dight, valorous shield, that sheltered a man on both sides, a fair shield, and round about it were ten circles of bronze, and upon it twenty bosses of tin, gleaming white, and in the midst of them was one of dark cyanus. And thereon was set as a crown<sup>2</sup> the Gorgon, grim of aspect, glaring terribly, and about her were Terror and Rout. From the shield was hung a baldric of silver, and thereon writhed a serpent of cyanus, that had three heads turned this way and that, growing forth from one neck. And upon his head he set his helmet with two horns and with bosses four, with horsehair crest, and terribly did the plume nod from above. And he took two mighty spears, tipped with bronze; keen they were, and far from him into heaven shone the bronze; and thereat Athene and Hera thundered, doing honour to the king of Mycenae, rich in gold.

Then on his own charioteer each man laid command to hold in his horses well and orderly there at

with the suggestion of something mysterious and awe-inspiring, the details of which are left to the imagination; *cf.* the description of Athena's aegis and helm in v. 738-744. Note further the vagueness of the mysterious "portent of war" which Eris bears in her hands (line 4). *Cf.* also the note on v. 592.

αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 ῥῶοντ'· ἄσβεστος δὲ βοή γένητ' ἡῶθι πρό. 50  
 φθὰν δὲ μέγ<sup>1</sup> ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν  
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἐέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε  
 πολλὰς ἰφθίμους κεφαλὰς Ἀϊδι προϊάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,  
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδά-  
 μαντα

Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,  
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον  
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60  
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐΐσῃν.  
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ  
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιάοντα,  
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,  
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65  
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν  
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70  
 δῆρουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο.  
 ἴσας δ' ὑσμήνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς  
 θῦνον. Ἔρις δ' ἄρα χαῖρε πολύστονος εἰσορόωσα·

<sup>1</sup> μέγ' Aristarchus : μεθ'.

<sup>1</sup> The only possible way of reconciling μέγα and ὀλίγον is to follow the scholiast in taking the former of time and the latter of space.

<sup>2</sup> This strange phrase probably means no more than that

the trench, but themselves on foot, arrayed in their armour, ranged swiftly forward, and a cry unquenchable rose up before the face of Dawn. Long<sup>1</sup> in advance of the charioteers were they arrayed at the trench, but after them a little space followed the charioteers. And among them the son of Cronos roused an evil din, and down from on high from out of heaven he sent dew-drops dank with blood, for that he was about to send forth to Hades many a valiant head.

And the Trojans over against them on the rising ground of the plain mustered about great Hector and peerless Polydamas and Aeneas that was honoured of the folk of the Trojans even as a god, and the three sons of Antenor, Polybus and goodly Agenor and young Acamas, like to the immortals. And Hector amid the foremost bare his shield that was well balanced upon every side. Even as from amid the clouds there gleameth a baneful star, all glittering, and again it sinketh behind the shadowy clouds, even so Hector would now appear amid the foremost and now amid the hindmost giving them commands; and all in bronze he flashed like the lightning of father Zeus that beareth the aegis.

And as reapers over against each other drive their swathes in a rich man's field of wheat or barley, and the handfuls fall thick and fast; even so the Trojans and Achaeans leapt upon one another and made havoc, nor would either side take thought of ruinous flight; and equal heads had the battle,<sup>2</sup> and they raged like wolves. And Strife, that is fraught with many groanings, was glad as she looked

both the contending lines remained erect, neither going down before the other.

οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,  
οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75  
οἷσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστω  
δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.  
πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,<sup>1</sup>  
οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.  
τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80  
τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,  
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν  
χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός· 85  
ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον  
οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας  
τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,  
σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ,  
τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90  
κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγα-  
μέμνων

πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,  
αὐτόν, ἔπειτα δ' ἐταρίον Ὀϊλῆα πλήξιππον.  
ἦ τοι ὅ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·  
τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95  
νύξ', οὐδὲ στεφάνη δόρυ οἱ σθέθε χαλκοβάρεια,  
ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ  
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων  
στήθεσι παμφαίνοντας, ἐπεὶ περιίδυσε χιτῶνας·<sup>2</sup> 100  
αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,

<sup>1</sup> Lines 78-83 were rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>2</sup> περιίδυσε χιτῶνας: κλυτὰ τεύχε' ἀπηύρα.

thereon ; for alone of the gods she was with them in their fighting ; whereas the other gods were not among them, but abode in peace in their own halls, where for each one a fair palace was builded amid the folds of Olympus. And all were blaming the son of Cronos, lord of the dark clouds, for that he willed to give glory to the Trojans. Howbeit of them the father recked not ; but aloof from the others he sat apart exulting in his glory, looking upon the city of the Trojans, and the ships of the Achaeans, on the flashing of the bronze, and on the slayers and the slain.

Now as long as it was morn and the sacred day was waxing, so long the missiles of either side struck home, and the folk kept falling ; but at the hour when a woodman maketh ready his meal in the glades of a mountain, when his arms are grown tired with felling tall trees, and weariness cometh upon his soul, and desire of sweet food seizeth his heart, even then the Danaans by their valour brake the battalions, calling to their fellows through the lines. And among them Agamemnon rushed forth the first and slew a warrior, Bienor, shepherd of the host,—himself and after him his comrade, Oïleus, driver of horses. Oïleus verily leapt down from his chariot and stood and faced him, but even as he rushed straight upon him the king smote him on the forehead with his sharp spear, nor was the spear stayed by his helm, heavy with bronze, but passed through it and through the bone, and all his brain was spattered about within ; so stayed he him in his fury. These then did Agamemnon, king of men, leave there, gleaming with their naked breasts, when he had stripped off their tunics, and went on to slay Isus and Antiphus,

νῆε δὴ Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω  
εἶν ἐνὶ δῖφρῳ ἑόντας· ὁ μὲν νόθος ἠνιόχευεν,  
Ἄντιφος αὖ παρέβασκε περικλυτός. ὦ ποτ'  
Ἀχιλλεύς

Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, 10  
ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.  
δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,  
Ἄντιφον αὖ παρὰ οὗς ἔλασε ξίφει, ἐκ δ' ἔβαλ'  
ἵππων.

σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 11  
γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν  
εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.  
ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα  
ρήϊδίῳσ συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,  
ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 11  
ἢ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφι  
χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·  
καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην  
σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·  
ὥς ἄρα τοῖς οὐ τις δύνατο χραισμηῆσαι ὄλεθρον 12  
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενε-  
χάρμην,

νείας Ἀντιμάχοιο δαΐφρονος,<sup>1</sup> ὅς ῥα μάλιστα  
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
οὐκ εἶασχ' Ἐλένην δόμεναι ξανθῷ Μενελάῳ, 12  
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
εἶν ἐνὶ δῖφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·

<sup>1</sup> δαΐφρονος : κακόφρονος Zenodotus (cf. 138).



two sons of Priam, one a bastard and one born in wedlock, the twain being in one car: the bastard held the reins, but glorious Antiphus stood by his side to fight. These twain had Achilles on a time bound with fresh withes amid the spurs of Ida, taking them as they were herding their sheep, and had set them free for a ransom. But now the son of Atreus, wide-ruling Agamemnon, struck Isus on the breast above the nipple with a cast of his spear, and Antiphus he smote hard by the ear with his sword, and cast him from the chariot. Then he made haste to strip from the twain their goodly battle-gear, knowing them full well, for he had seen them before by the swift ships, when Achilles, fleet of foot, brought them from Ida. And as a lion easily crusheth the little ones of a swift hind, when he hath seized them with his strong teeth, and hath come to their lair, and taketh from them their tender life,—and the mother, though she chance to be very near, cannot succour them, for on herself too cometh dread trembling, and swiftly she darteth through the thick brush and the woodland, hasting and sweating before the onset of the mighty beast; even so was no one of the Trojans able to ward off destruction from these twain, but themselves were driven in flight before the Argives.

Then took he Peisander and Hippolochus, staunch in fight. Sons were they of wise-hearted Antimachus, who above all others in hope to receive gold from Alexander, goodly gifts, would not suffer that Helen be given back to fair-haired Menelaus. His two sons lord Agamemnon took, the twain being in one car, and together were they seeking to drive the swift horses, for the shining reins had

ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,  
 τὼ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὥς  
 Ἀτρεΐδης· τὼ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 13  
 “ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἅποινα·  
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις<sup>1</sup> κειμήλια κεῖται,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἅποινα,  
 εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 13

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα  
 μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·  
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος<sup>2</sup> υἱέες ἐστόν,  
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ, 14  
 αὖθι κατακτεῖναι μῆδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,  
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε  
 δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὔδαι  
 ἐρείσθη.<sup>3</sup>

Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 14  
 χεῖρας ἀπὸ ξίφεϊ τμηξάς ἀπὸ τ' αὐχένα κόψας,  
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.  
 τοὺς μὲν ἕασ'· ὁ δ' ὅθι πλείστα κλονέοντο φάλαγ-  
 γες,

τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί,  
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 15  
 ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὦρτο κονίη  
 ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων,  
 χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων  
 αἰὲν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.

<sup>1</sup> δόμοις : πατρὸς Zenodotus.

<sup>2</sup> δαΐφρονος : κακόφρονος Zenodotus (cf. 123).

<sup>3</sup> οὔδαι ἐρείσθη : οὔδας ἐρεισεν Aristarchus (cf. xii. 192).

slipped from their hands, and the two horses were running wild ; but he rushed against them like a lion, the son of Atreus, and the twain made entreaty to him from the car : " Take us alive, thou son of Atreus, and accept a worthy ransom ; treasures full many lie stored in the palace of Antimachus, bronze and gold and iron, wrought with toil ; thereof would our father grant thee ransom past counting, should he hear that we are alive at the ships of the Achaeans."

So with weeping the twain spake unto the king with gentle words, but all ungentle was the voice they heard : " If ye are verily the sons of wise-hearted Antimachus, who on a time in the gathering of the Trojans, when Menelaus had come on an embassy with godlike Odysseus, bade slay him then and there, neither suffer him to return to the Achaeans, now of a surety shall ye pay the price of your father's foul outrage."

He spake, and thrust Peisander from his chariot to the ground, smiting him with his spear upon the breast, and backward was he hurled upon the earth. But Hippolochus leapt down, and him he slew upon the ground, and shearing off his arms with the sword, and striking off his head, sent him rolling, like a round stone, amid the throng. These then he let be, but where chiefly the battalions were being driven in rout, there leapt he in, and with him other well-greaved Achaeans. Footmen were ever slaying footmen as they fled perforce, and horsemen horsemen—and from beneath them uprose from the plain the dust which the thundering hooves of horses stirred up—and they wrought havoc with the bronze. And lord Agamemnon, ever slaying, followed after,

ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη, 15  
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι  
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·  
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα  
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
 κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 16  
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ  
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης  
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·  
 Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 17  
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο  
 μέσσον καὶ πεδίον παρ' ἐρινεὸν ἐσσεύοντο  
 ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ  
 Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.  
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 17  
 ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.  
 οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο βόες ὥς,  
 ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ  
 πάσας· τῇ δέ τ' ἡ ἀναφαίνεται αἰπὺς ὄλεθρος·  
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 17  
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα  
 λαφύσσει·

ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,  
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.  
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἐκπεσον ἵππων<sup>1</sup>  
 Ἀτρεΐδῃ ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θῦεν. 18  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε  
 τεῖχος

<sup>1</sup> Lines 179 f. were rejected by Zenodotus and Aristarchus. Line 180 was rejected by Aristophanes.

calling to the Argives. And as when consuming fire falls upon thick woodland, and the whirling wind beareth it everywhither, and the thickets fall utterly as they are assailed by the onrush of the fire; even so beneath Agamemnon, son of Atreus, fell the heads of the Trojans as they fled, and many horses with high-arched necks rattled empty cars along the dykes of battle, lacking their peerless charioteers, who were lying upon the ground dearer far to the vultures than to their wives.

But Hector did Zeus draw forth from the missiles and the dust, from the man-slaying and the blood and the din; but the son of Atreus followed after, calling fiercely to the Danaans. And past the tomb of ancient Ilos, son of Dardanus, over the midst of the plain, past the wild fig-tree they sped, striving to win to the city, and ever did the son of Atreus follow shouting, and with gore were his invincible hands bespattered. But when they were come to the Scaean gates and the oak-tree, there then the two hosts halted and awaited each the other. Howbeit some were still being driven in rout over the midst of the plain like kine that a lion hath scattered, coming upon them in the dead of night; all hath he scattered, but to one appeareth sheer destruction; her neck he seizeth first in his strong teeth and breaketh it, and thereafter devoureth the blood and all the inward parts: even in like manner did lord Agamemnon, son of Atreus, follow hard upon the Trojans, ever slaying the hindmost, and they were driven in rout. And many fell from their chariots upon their faces or upon their backs beneath the hands of Atreus' son, for around and before him he raged with his spear. But when he was now about

ἕζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε  
 Ἰδης ἐν κορυφῇσι καθέζετο πιδιέσσης,  
 οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.  
 Ἴριω δ' ὄτρυνε χρυσόπτερον ἀγγελέουσαν. 185

“ βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπε·  
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,  
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
 μάρνασθαι δηϊοῖσι κατὰ κρατερὴν ὑσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίσσω  
 κτείνειν, εἰς ὃ κε νῆας εὖσσέλμους ἀφίκηται  
 δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

“Ὡς ἔφατ', οὐδ' ἀπίθῃσε ποδὴν ἔκτα Ἴρις, 19  
 βῇ δὲ κατ' Ἰδαίων ὀρέων ἐς Ἴλιον ἱρὴν.

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,  
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὥκτα Ἴρις·

“ Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
 Ζεὺς με πατὴρ προέηκε τέιν τάδε μυθήσασθαι. 20

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,  
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ  
 μάρνασθαι δηϊοῖσι κατὰ κρατερὴν ὑσμίνην. 20

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίσσει  
 κτείνειν, εἰς ὃ κε νῆας εὖσσέλμους ἀφίκηται  
 δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

to come beneath the city and the steep wall, then, verily, the father of men and gods came down from heaven, and sate him down on the peaks of many-fountained Ida ; and in his hands he held the thunder-bolt. And he sent forth golden-winged Iris to bear his message : “ Up go, swift Iris, and declare this word unto Hector : So long as he shall see Agamemnon, shepherd of the host, raging amid the foremost fighters, laying waste the ranks of men, so long let him hold back, and bid the rest of the host fight with the foe in the fierce conflict. But when, either wounded by a spear-thrust or smitten by an arrow, Agamemnon shall leap upon his chariot, then will I vouchsafe strength to Hector to slay and slay until he come to the well-benched ships, and the sun sets and sacred darkness cometh on.”

So spake he, and wind-footed swift Iris failed not to hearken, but went down from the hills of Ida to sacred Ilios. She found the son of wise-hearted Priam, goodly Hector, standing in his jointed car ; and swift-footed Iris drew nigh him and spake unto him, saying : “ Hector, son of Priam, peer of Zeus in counsel, Zeus the father hath sent me forth to declare to thee this message. So long as thou shalt see Agamemnon, shepherd of the host, raging amid the foremost fighters, laying waste the ranks of men, so long do thou give place from battle, but bid the rest of the host fight with the foe in the fierce conflict. But when either wounded by a spear-thrust or smitten with an arrow Agamemnon shall leap upon his chariot, then will Zeus vouchsafe strength to thee to slay and slay until thou come to the well-benched ships, and the sun sets and sacred darkness cometh on.”

Η μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις, 21  
 Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πάλλων δ' ὀξέε δουρε κατὰ στρατὸν ὥχετο πάντῃ,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,  
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 21  
 ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγα-  
 μένων  
 πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι  
 ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ'  
 ἔχουσαι,  
 ὃς τις δὴ πρῶτος Ἀγαμέμνωνος ἀντίον ἦλθεν  
 ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 22  
 Ἴφιδάμας Ἀντηνορίδης, ἡὕς τε μέγας τε,  
 ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων.<sup>1</sup>  
 Κισσεὺς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα  
 μητροπάτῳ, ὃς τίκτε Θεανὼ καλλιπάρηον.  
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἔκετο μέτρον, 23  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·  
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἔκετ' Ἀχαιῶν  
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἱ οἱ ἔποντο.  
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,  
 αὐτὰρ ὁ πεζὸς ἐὼν ἐς Ἴλιον εἰληλούθει. 23  
 ὃς ῥα τότε Ἀτρεΐδῳ Ἀγαμέμνωνος ἀντίον ἦλθεν.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος,  
 Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε  
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖη χειρὶ πιθήσας. 24

<sup>1</sup> μήλων: θηρῶν Zenodotus.



When she had thus spoken swift-footed Iris departed ; and Hector leapt in his armour from his chariot to the ground, and brandishing his two sharp spears went everywhere throughout the host, urging them to fight, and roused the dread din of battle. So they rallied, and took their stand with their faces toward the Achaeans, and the Argives over against them made strong their battalions. And the battle was set in array, and they stood over against each other, and among them Agamemnon rushed forth the first, and was minded to fight far in advance of all.

Tell me now, ye Muses, that have dwellings on Olympus, who it was that first came to face Agamemnon, either of the Trojans themselves or of their famed allies. It was Iphidamas, son of Antenor, a valiant man and tall, that was nurtured in deep-soiled Thrace, mother of flocks, and Cisseus reared him in his house while he was yet but a little child, even his mother's father, that begat fair-cheeked Theano. But when he came to the measure of glorious youth he sought to keep him there, and offered him his own daughter; howbeit, a bridegroom newly wed, forth from his bridal chamber he went after the rumour of the coming of the Achaeans, with twelve beaked ships that followed him. Now these he had left at Percote, the shapely ships, but himself had come by land to Ilios ; he it was that now came to face Agamemnon, son of Atreus. And when they were come near as they advanced one against the other, the son of Atreus missed, and his spear was turned aside, but Iphidamas stabbed him on the girdle beneath the corselet, and put his weight into the thrust, trusting in his heavy hand ;

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν  
 ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.  
 καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων  
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς  
 σπάσσατο· τὸν δ' ἄορι πληῆς<sup>1</sup> αὐχένα, λῦσε δὲ γυῖα. 240  
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον  
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,  
 κουριδίης, ἧς οὐ τι χάριν ἴδε, πολλὰ δ' ἔδωκε·  
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
 αἶγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245  
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,  
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,  
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ρά ἐ πένθος  
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250  
 στῆ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα διόν,  
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,  
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.  
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255  
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.  
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον  
 ἔλκε ποδὸς μεμαῶς, καὶ αὖτει πάντας ἀρίστους·  
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
 οὕτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα. 260  
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.

<sup>1</sup> The sleep of death binds men as it were with bonds of brass ; cf. Virgil, *Aen.* x. 745 *ferreus somnus*.

<sup>2</sup> The grain of the wood was thought to be toughened by the buffeting of the winds ; cf. xvii. 55, and Tennyson's "a spear of grain storm-strengthened on a windy site" (Leaf).

howbeit he pierced not the flashing girdle, for long ere that the spear-point struck the silver, and was bent like lead. Then wide-ruling Agamemnon seized the spear in his hand and drew it toward him furiously like a lion, and pulled it from the hand of Iphidamas, and smote him on the neck with his sword and loosed his limbs. So there he fell, and slept a sleep of bronze,<sup>1</sup> unhappy youth, far from his wedded wife, bearing aid to his townsfolk—far from the bride of whom he had known no joy, yet much had he given for her ; first he gave an hundred kine, and thereafter promised a thousand, goats and sheep together, which were herded for him in flocks past counting. Then did Agamemnon, son of Atreus, strip him, and went through the throng of the Achaeans bearing his goodly armour.

But when Coön, pre-eminent among warriors, eldest son of Antenor, marked him, strong grief enfolded his eyes for his brother's fall, and he took his stand on one side with his spear, unseen of goodly Agamemnon, and stabbed him full upon the arm below the elbow, and clean through went the point of the shining spear. Thereat shuddered Agamemnon, king of men, yet even so he ceased not from battle and war, but, wind-nurtured<sup>2</sup> spear in hand, leapt upon Coön. Now he was eagerly drawing by the foot Iphidamas, his own brother, begotten of the one father, and was calling upon all the bravest, but even as he dragged him through the throng Agamemnon smote him with a thrust of his bronze-shod spear beneath his bossed shield, and loosed his limbs ; and he drew near and struck off his head over Iphidamas. There then the sons of

ἔνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῆϊ  
πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἶσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν  
ἔγχεῖ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 268  
ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.  
αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ'  
αἶμα,

ὀξεῖαι δ' ὀδύнай δῦνον μένος Ἀτρεΐδαο.  
ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναικα,  
δριμύ, τό τε προῖεῖσι μογοστόκοι Εἰλείθυιαι, 270  
Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,  
ὥς ὀξεῖ' ὀδύнай δῦνον μένος Ἀτρεΐδαο.  
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνίοχῳ ἐπέτελλε  
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.  
ἥῡσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 271

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι  
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς  
εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 28  
νῆας ἐπὶ γλαφυράς· τὼ δ' οὐκ ἀέκοντε πετέσθην.  
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίῃ,  
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,  
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας 28  
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε  
500

Antenor beneath the hands of the king, the son of Atreus, fulfilled the measure of their fate, and went down to the house of Hades.

But Agamemnon ranged along the ranks of the other warriors with spear and sword and great stones, so long as the blood welled yet warm from his wound. But when the wound waxed dry, and the blood ceased to flow, then sharp pains came upon the mighty son of Atreus. And even as when the sharp dart striketh a woman in travail, the piercing dart that the Eilithyiae, the goddesses of childbirth, send—even the daughters of Hera that have in their keeping bitter pangs; even so sharp pains came upon the mighty son of Atreus. Then he leapt upon his chariot and bade his charioteer drive to the hollow ships, for he was sore pained at heart. And he uttered a piercing shout, and called to the Danaans: “My friends, leaders and rulers of the Argives, do ye now ward from the seafaring ships the grievous din of battle, for Zeus the counsellor suffereth me not to war the whole day through against the Trojans.”

So spake he, and the charioteer lashed the fair-maned horses towards the hollow ships, and nothing loath the pair sped onward. With foam were their breasts flecked, and with dust their bellies stained beneath them as they bore the wounded king forth from the battle.

But when Hector saw Agamemnon departing, to Trojans and Lycians he called with a loud shout: “Ye Trojans and Lycians and Dardanians that fight in close combat, be men, my friends, and bethink you of furious valour. Gone is the best of the men, and to me hath Zeus, son of Cronos,

Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους  
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε." 290

"Ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου.  
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας  
σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐλέοντι,  
ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους  
Ἔκτωρ Πριαμίδης, βροτολοιγῶ ἴσος Ἄρηϊ. 294  
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,  
ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλῃ,  
ἣ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

"Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν  
Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300  
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,  
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,  
Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.  
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 304  
ἀργεστᾷ Νότοιο, βαθείῃ λαίλαπι τύπτων·  
πολλὸν δὲ τροφὴ κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη  
σκίδναιτο ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·  
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἔκτορι δάμνατο λαῶν.

"Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310  
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,  
εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·  
"Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;  
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵσταο· δὴ γὰρ ἔλεγχος  
ἔσσεται εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ." 314

granted great glory. Nay, drive your single-hooved horses straight towards the valiant Danaans, that ye may win the glory of victory."

So saying he aroused the strength and spirit of every man. And even as when a huntsman sets his white-toothed hounds upon a wild boar or a lion, so upon the Achaeans did Hector, son of Priam, peer of Ares, the bane of mortals, set the great-souled Trojans. Himself with high heart he strode among the foremost, and fell upon the conflict like a blustering tempest, that leapeth down and lasheth to fury the violet-hued deep.

Who then was first to be slain, and who last by Hector, Priam's son, when Zeus vouchsafed him glory? Asaeus first, and Autonus, and Opites and Dolops, son of Clytius, and Opheltius, and Agelaus, and Aesymnus, and Orus, and Hipponous, staunch in fight. These leaders of the Danaans he slew and thereafter fell upon the multitude, and even as when the West Wind driveth the clouds of the white South Wind, smiting them with a violent squall, and many a swollen wave rolleth onward, and on high the spray is scattered beneath the blast of the wandering wind; even so many heads of the host were laid low by Hector.

Then had ruin come, and deeds beyond remedy been wrought, and now would the Achaeans in flight have flung themselves upon their ships, had not Odysseus called to Diomedes, son of Tydeus: "Tydeus' son, what has come over us that we have forgotten our furious valour? Nay, come thou hither, good friend, and take thy stand by my side, for verily shame will it be if Hector of the flashing helm shall take the ships."

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

“ ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα ἡμέων ἔσσεται ἡδός, ἐπεὶ νεφεληγερέτα Ζεὺς Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἡέ περ ἡμῖν.”

Ἦ, καὶ Ὀυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 32  
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς

ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.  
τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·  
τῷ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρῳ  
ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 32  
ὥς ὄλεκον Τρῳᾶς πάλιν ὀρμένῳ· αὐτὰρ Ἀχαιοὶ  
ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

Ἐνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμου ἀρίστῳ,  
νῆε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων  
ἦδδε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε 33  
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι  
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης  
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·  
Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 34

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων  
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.  
ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὕτασε δουρὶ  
Παιονίδην ἥρωα κατ' ἰσχίον· οὐ δέ οἱ ἵπποι  
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ· 35  
τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς  
θῦνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.



Then in answer to him spake mighty Diomedes :  
 "Of a surety will I abide and endure, howbeit but  
 for scant space shall be our profit, for Zeus, the  
 cloud-gatherer, plainly willeth to give victory to the  
 Trojans rather than to us."

He spake, and thrust Thymbraeus from his  
 chariot to the ground, smiting him with his spear  
 on the left breast, and Odysseus smote Molion, the  
 godlike squire of that prince. These then they let  
 be, when they had made them cease from war ;  
 but the twain ranged throughout the throng, making  
 havoc of it, as when two boars with high hearts fall  
 upon hunting hounds ; even so they turned again  
 upon the Trojans and slew them, and the Achaeans  
 gladly had respite in their flight before goodly Hector.

Then took they a chariot and two men, the best  
 of their people, sons twain of Merops of Percote,  
 that was above all men skilled in prophesying, and  
 would not suffer his sons to go into war, the bane  
 of men ; but the twain would in no wise hearken to  
 him, for the fates of black death were leading them  
 on. These did the son of Tydeus, Diomedes, famed  
 for his spear, rob of spirit and of life, and took from  
 them their goodly battle-gear. And Odysseus slew  
 Hippodamus and Hypeirochus.

Then the son of Cronos stretched evenly for them  
 the line of battle, as he looked down from Ida, and  
 they kept slaying one another. Tydeus' son  
 wounded the warrior Agastrophus, son of Paeon, on  
 the hip with a thrust of his spear ; nor were his  
 horses near at hand for him to flee, but he was  
 greatly blinded at heart, for his squire held the  
 horses withdrawn apart, and he on foot was raging  
 amid the foremost fighters until he lost his life.

Ἔκτωρ δ' ὅξ' ὃν νόησε κατὰ στίχας, ὦρτο δ' ἐπ'  
αὐτοῦς

κεκλήγων· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

τὸν δὲ ἰδὼν ῥίγησε<sup>1</sup> βοὴν ἀγαθὸς Διομήδης,

αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·

“ νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ·  
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἡ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον  
ἔγχος,

καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 34

ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι  
χαλκός,

οὐδ' ἔκετο χρῶα καλόν· ἐρύκακε γὰρ τρυφάλεια  
τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ'  
ὀμίλῳ,

στῇ δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 35  
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.<sup>2</sup>

ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὦχετ' ἐρώην  
τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,

τόφρ' Ἔκτωρ ἔμπνυτο, καὶ ἅψ' ἐς δίφρον ὀρούσας  
ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 36

δουρὶ δ' ἐπαῖσσων προσέφη κρατερὸς Διομήδης·

“ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,

ὃ μέλλεις εὖχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 36

εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”

<sup>1</sup> ῥίγησε: ἐνόησε.

<sup>2</sup> Line 356 (= v. 310) was rejected by Zenodotus, Aristophanes, and Aristarchus.

But Hector was quick to mark them across the ranks, and rushed upon them, shouting, and with him followed the battalions of the Trojans. At sight of him Diomedes, good at the war-cry, shuddered, and forthwith spake to Odysseus that was near: "On us twain is this ruin rolling, even mighty Hector; but come, let us stand, and ward off his onset abiding where we are."

He spake, and poised his far-shadowing spear, and hurled it, nor missed he the mark at which he aimed, but smote him on the head, on the top of the helmet, but the bronze was turned aside by bronze, and reached not his fair flesh, for it was stayed by the threefold crested helm, which Phoebus Apollo had bestowed upon him. But Hector sprang back a wondrous way, and mingled with the throng, and he fell upon his knees and thus abode, and with his stout hand leaned upon the earth, and dark night enfolded his eyes. But while the son of Tydeus was following after the cast of his spear far through the foremost fighters, where he had seen it fix itself in the earth, meanwhile Hector revived again, and leaping back into his chariot drave forth into the throng, and escaped black fate. And rushing after him with his spear mighty Diomedes spake to him: "Now again, thou dog, art thou escaped from death, though verily thy bane came nigh thee; but once more hath Phoebus Apollo saved thee, to whom of a surety thou must make prayer whenso thou goest amid the hurtling of spears. Verily I will yet make an end of thee when I meet thee hereafter, if so be any god is helper to me likewise. But now will I make after the rest, whomsoever I may light upon."

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.  
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,  
 Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370  
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.  
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο  
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων  
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκε 375  
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,  
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερές ἰὸς  
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺ γελάσσας  
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἠΐδα·  
 “ βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380  
 νεύατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.  
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”  
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 “ τοξότα, λωβητῆρ, κέρα ἀγλαέ, παρθενοπίπα, 385  
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,  
 οὐκ ἄν τοι χραίσμῃσι βιὸς καὶ ταρφέες ἰοί·  
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεαι αὐτως.  
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·  
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390  
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,  
 ὅξυ βέλος πέλεται, καὶ ἀκῆριον αἶψα τίθῃσι.  
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,

<sup>1</sup> That *κέρα ἀγλαέ* refers to a method of dressing the hair, and not to a bow of horn, is now the generally accepted view. See Helbig, *Hom. Epos*, p. 241; and cf. iii. 55; and (of Euphorbus) xvii. 52.

So spake he, and went on to strip of his armour the son of Paeon, famed for his spear. But Alexander, lord of fair-haired Helen, aimed an arrow at Tydeus' son, shepherd of the host, leaning the while against a pillar on the barrow that men's hands reared for Ilus, son of Dardanus, an elder of the people in days of old. Now Diomedes was stripping the gleaming corselet of valiant Agastrophus from about his breast, and the shield from off his shoulder, and his heavy helm, when Paris drew the centre-piece of the bow and smote him—for not in vain did the shaft speed from his hand—upon the flat of the right foot, and the arrow passed clean through and fixed itself in the ground; and with a right merry laugh Paris leapt up from his lair and spake vauntingly: "Thou art smitten, not in vain hath my shaft sped; would that I had smitten thee in the nethermost belly, and taken away thy life. So would the Trojans have had respite from their woe, who now tremble before thee as bleating goats before a lion."

But with no touch of fear mighty Diomedes spake to him: "Bowman, reviler, proud of thy curling locks,<sup>1</sup> thou ogler of girls! O that thou wouldst make trial of me man to man in armour, then would thy bow and thy swift-falling arrows help thee not; whereas now having but grazed the flat of my foot thou boastest vainly. I reckon not thereof, any more than if a woman had struck me or a witless child, for blunt is the dart of one that is a weakling and a man of naught. Verily in other wise when sped by my hand, even though it do but touch, does the spear prove its edge, and forthwith layeth low its man; torn then with wailing are the two

παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων  
 πύθεται, οἶωνοὶ δὲ περὶ πλέες ἢ γυναιῖκες." 395

Ὡς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν  
 ἔλθων

ἔσθη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὦκν'  
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε  
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ  
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
 "ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακὸν αἶ κε  
 φέβωμαι

πληθὺν ταρβήσας· τὸ δὲ ρίγιον αἶ κεν ἁλώω 405  
 μῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.  
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;  
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,  
 ὃς δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼν  
 ἐστάμεναι κρατερῶς, ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλον." 410

Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ  
 θυμόν,

τόφρα δ' ἐπὶ Τρώων στίχες ἦλυθον ἀσπιστάων,  
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.<sup>1</sup>  
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ  
 σεύωνται, ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415  
 θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,  
 ἀμφὶ δέ τ' αἴσσουνται, ὑπαὶ δέ τε κόμπος ὀδόντων  
 γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·

<sup>1</sup> πῆμα τιθέντες: πῆμα δὲ ἔλσαν Zenodotus.

cheeks of his wife, and his children fatherless, while he, reddening the earth with his blood, rotteth away, more birds than women around him."

So spake he, and to him did Odysseus, famed for his spear, draw nigh, and take his stand before him, and Diomedes sat down behind him, and drew forth the sharp arrow from his foot, and a sore pang shot through his flesh. Then leapt he upon his chariot and bade his charioteer drive to the hollow ships, for he was sore pained at heart.

Now Odysseus, famed for his spear, was left alone, nor did anyone of the Argives abide by him, for that fear had laid hold of them all. Then mightily moved he spake unto his own great-hearted spirit: "Woe is me; what is to befall me? Great evil were it if I flee, seized with fear of the throng; yet this were a worse thing, if I be taken all alone, for the rest of the Danaans hath the son of Cronos scattered in flight. But why doth my heart thus hold converse with me? For I know that they are cowards that depart from battle, whereas whoso is pre-eminent in fight, him verily it behoveth to hold his ground boldly, whether he be smitten, or smite another."

While he pondered thus in mind and heart, meanwhile the ranks of the shield-bearing Trojans came on and hemmed him in the midst, setting among them their own bane. And even as hounds and lusty youths press upon a boar on this side and on that, and he cometh forth from the deep thicket, whetting his white tusks in his curving jaws, and they charge upon him on either side, and thereat ariseth the sound of the gnashing of tusks; but forthwith they abide his onset, how dread soever he be; even

ὥς ῥα τότε ἄμφ' Ὀδυσῆα Διὶ φίλον ἐσσεύοντο  
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420  
 οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῳ δουρί,  
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἕννομον ἐξενάριξε.  
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰῶντα,  
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης  
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425  
 τοὺς μὲν ἕας, ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε  
 δουρί,

αὐτοκασίγνητον εὐηφενέος<sup>1</sup> Σῶκοιο.  
 τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,  
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·  
 “ὦ Ὀδυσσεῦ πολυαῖνε, δόλων αἶψ' ἡδὲ πόνοιο, 430  
 σήμερον ἢ δοιοῖσιν ἐπεύξῃαι Ἴππασίδῃσι,  
 τοιῶδ' ἄνδρε κατακτείνῃας καὶ τεύχε' ἀπούρας,  
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης.”  
 ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἵσθη.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435  
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο,  
 πάντα δ' ἀπὸ πλευρῶν χροά ἔργαθεν, οὐδ' ἔτ' ἔασε  
 Παλλὰς Ἀθηναίῃ μιχθήμεναι ἔγκασι φωτός.  
 γινῶ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι βέλος<sup>2</sup> κατακαίριον ἦλθεν,  
 ἅψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440  
 “ἂ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.  
 ἢ τοι μὲν ῥ' ἐμ' ἔπαυσας ἐπὶ Τρῳέεσσι μάχεσθαι·  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἡματι τῷδ' ἐσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.” 445  
 Ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,

<sup>1</sup> εὐηφενέος : εὐηγενέος MSS.

<sup>2</sup> βέλος Zenodotus : τέλος Aristarchus.



so then around Odysseus, dear to Zeus, did the Trojans press. But first he smote peerless Deïopites from above in the shoulder, leaping upon him with sharp spear; and thereafter he slew Thoön and Eunomus, and then Chersidamas as he leapt down from his car he stabbed with his spear upon the navel beneath his bossed shield; and he fell in the dust and clutched the ground with his palm. These then he let be, but smote Charops, son of Hippasus, with a thrust of his spear, even the own brother of wealthy Socus. And to bear him aid came Socus, a godlike man; close to Odysseus he came, and took his stand, and he spake, saying: "Odysseus, greatly to be praised, insatiate in wiles and in toil, this day shalt thou either boast over both the sons of Hippasus, for that thou hast slain two such warriors and stripped them of their armour, or else smitten by my spear shalt thou lose thy life."

So saying, he smote upon his shield that was well balanced upon every side. Through the bright shield went the mighty spear, and through the corselet, richly dight, did it force its way, and all the flesh it tore from his side; but Pallas Athene suffered it not to pierce the bowels of the warrior. And Odysseus knew that the spear had in no wise lighted on a fatal spot, and he drew back and spake to Socus, saying: "Ah wretch, of a surety is sheer destruction come upon thee. Verily hast thou made me to cease from warring against the Trojans; but upon thee I deem that here this day death and black fate shall come, and that vanquished beneath my spear thou shalt yield glory to me, and thy soul to Hades of the goodly steeds."

He spake, and the other turned back and started

τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.  
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·  
 “ὦ Σῶχ', Ἰππάσου υἱὲ δαΐφρονος ἵπποδάμοιο, 450  
 φθῇ σε τέλος<sup>1</sup> θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.  
 ἂ δεῖλ', οὐ μὲν σοί γε πατήρ καὶ πότνια μήτηρ  
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοὶ  
 ὠμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.  
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριουῖσί γε δῖοι Ἀχαιοί.” 455  
 ὣς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος  
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·  
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.  
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον αἶμ' Ὀδυσῆος,  
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460  
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους.  
 τρὶς μὲν ἔπειτ' ἥϋσεν ὅσον κεφαλὴ χάδε φωτός,  
 τρὶς δ' αἶεν ἰάχοντος ἀρητῆφιλος Μενέλαος.  
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα·  
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465  
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὕτη,  
 τῷ ἱκέλῃ ὥς εἴ ἐβιώατο μοῦνον ἑόντα  
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.  
 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.  
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς, 470  
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”  
 ὣς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος  
 φῶς.  
 εὖρον ἔπειτ' Ὀδυσῆα διτῆφιλον ἀμφὶ δ' ἄρ' αὐτὸν

<sup>1</sup> τέλος : βέλος Zenodotus.

<sup>1</sup> Literally, “as big (a shout) as his head could hold.”  
 Cf. the French *crier à pleine tête*.

to flee, but even as he turned Odysseus fixed the spear in his back between the shoulders, and drove it through his breast. And he fell with a thud, and goodly Odysseus exulted over him: "Ah Socus, son of wise-hearted Hippiasus, tamer of horses, the end of death has been too quick in coming upon thee; thou hast not escaped it. Ah, poor wretch, thy father and queenly mother shall not close thine eyes in death, but the birds that eat raw flesh shall rend thee, beating their wings thick and fast about thee; whereas to me, if I die, the goodly Achaeans shall give burial."

So saying he drew the mighty spear of wise-hearted Socus forth from his flesh and from his bossed shield, and when it was drawn out the blood gushed forth and distressed his spirit. But the great-souled Trojans, when they beheld the blood of Odysseus, called one to another through the throng and made at him all together. But he gave ground, and shouted to his comrades; thrice shouted he then loud as a man's head can shout,<sup>1</sup> and thrice did Menelaus, dear to Ares, hear his call, and forthwith he spake to Aias that was nigh at hand: "Aias, sprung from Zeus, thou son of Telamon, captain of the host, in mine ears rang the cry of Odysseus, of the steadfast heart, like as though the Trojans had cut him off in the fierce conflict and were overpowering him alone as he is. Nay, come, let us make our way through the throng; to bear him aid is the better course. I fear lest some evil befall him, alone mid the Trojans, valiant though he be, and great longing for him come upon the Danaans."

So saying he led the way, and Aias followed, a godlike man. Then found they Odysseus, dear to

Τρῶες ἔπονθ' ὥς εἴ τε δαφουνοὶ θῶες ὄρεσφιν  
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475  
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἥλυξε πόδεσσι  
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·  
 αὐτὰρ ἐπεὶ δὴ τόν γε δαμάσσεται ὤκυσ ὀϊστός,  
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν  
 ἐν νέμεϊ σκιερῶ<sup>1</sup> ἐπὶ τε λῖν ἥγαγε δαίμων 480  
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·  
 ὥς ρά τὸτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἥρως  
 αἴσσω· ὦ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἡϋτε πύργον, 485  
 στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.  
 ἦ τοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου  
 χειρὸς ἔχων, ἦος θεράπων σχεδὸν ἥλασεν ἵππους.

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον  
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἡδὲ Πυλάρτην.  
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίωνδε κάτεισι<sup>2</sup>  
 χειμάρρους κατ' ὄρεσφιν, ὁπαζόμενος Διὸς ὄμβρῳ,  
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας  
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495  
 ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἴας,  
 δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἔκτωρ  
 πεύθετ', ἐπεὶ ρά μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
 ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ρά μάλιστα  
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500

<sup>1</sup> σκιερῶ: γλαφυρῶ Zenodotus.

<sup>2</sup> κάτεισι: δέχεται Zenodotus.

Zeus, and round about the Trojans beset him, as tawny jackals in the mountains about a horned stag that hath been wounded, that a man hath smitten with an arrow from the string; from him the stag hath escaped and fleeth swiftly so long as the blood flows warm and his knees are quick, but when at length the swift arrow overpowereth him, then ravening jackals rend him amid the mountains in a shadowy grove; but lo, God bringeth against them a murderous lion, and the jackals scatter in flight, and he rendeth the prey: even so then did the Trojans, many and valiant, beset Odysseus round about, the wise and crafty-minded; but the warrior darting forth with his spear warded off the pitiless day of doom. Then Aias drew near, bearing his shield that was like a city wall, and stood forth beside him, and the Trojans scattered in flight, one here, one there. And warlike Menelaus led Odysseus forth from the throng, holding him by the hand, till his squire drave up the horses and car.

Then Aias leapt upon the Trojans and slew Doryclus, bastard son of Priam, and after him smote Pandocus with a thrust, and likewise Lysander and Pyrasus and Pylartes. And as when a river in flood cometh down upon a plain, a winter torrent from the mountains, driven on by the rain of Zeus, and many a dry oak and many a pine it beareth in its course, and much drift it casteth into the sea; even so glorious Aias charged tumultuously over the plain on that day, slaying horses and men. Nor did Hector as yet know aught thereof, for he was fighting on the left of all the battle by the banks of the river Scamander, where chiefly the heads of warriors were falling, and a cry unquenchable arose,

Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.  
 Ἔκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ρέζων  
 ἔγχεϊ θ' ἵπποσύνῃ τε, νέων δ' ἀλάπαζε φάλαγγας.  
 οὐδ' ἄν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505  
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.  
 τῷ ῥα περιδδειςαν μένεα πνεύοντες Ἀχαιοί,  
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.  
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον· 510  
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων  
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων  
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.”<sup>1</sup> 515  
 Ὡς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότα Νέστωρ.  
 αὐτίκα δ' ὦν ὀχέων ἐπιβήσετο, παρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἡγητῆρος·  
 μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην  
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520  
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν  
 Ἔκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, νῶϊ μὲν ἐνθάδ' ὁμιλέομεν Δαναοῖσιν  
 ἐσχατιῇ πολέμοιο δυσσηχέος, οἱ δὲ δὴ ἄλλοι  
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525  
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·

<sup>1</sup> Line 515 was rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>1</sup> Such oxymora are common, and serve to enhance the grimness of pictures of combat.

round about great Nestor and warlike Idomeneus. With these had Hector dalliance,<sup>1</sup> and terrible deeds he wrought with the spear and in horsemanship, and he laid waste the battalions of the young men. Yet would the goodly Achaeans in no wise have given ground from their course, had not Alexander, the lord of fair-haired Helen, stayed Machaon, shepherd of the host, in the midst of his valorous deeds, and smitten him on the right shoulder with a three-barbed arrow. Then sorely did the Achaeans breathing might fear for him, lest haply men should slay him in the turning of the fight. And forthwith Idomeneus spake to goodly Nestor : “ Nestor, son of Neleus, great glory of the Achaeans, come, get thee upon thy chariot, and let Machaon mount beside thee, and swiftly do thou drive to the ships thy single-hooved horses. For a leech is of the worth of many other men for the cutting out of arrows and the spreading of soothing simples.”

So spake he, and the horseman, Nestor of Gerenia, failed not to hearken. Forthwith he got him upon his chariot, and beside him mounted Machaon, the son of Asclepius the peerless leech ; and he touched the horses with the lash, and nothing loath the pair sped on to the hollow ships, for there were they fain to be.

But Cebriones beheld the Trojans being driven in rout, as he stood by Hector's side in his chariot, and he spake to him, saying : “ Hector, we twain have dalliance with the Danaans here, on the skirts of dolorous war, whereas the other Trojans are driven in rout confusedly, both horses and men. And it is Aias, son of Telamon, that driveth them ; well do I know him, for wide is the shield he hath

εὐρὺν γὰρ ἄμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς  
 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα  
 ἱππῆες πεζοί τε κακὴν ἔριδα προβαλόντες  
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

“Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους  
 μᾶστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες  
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄζων  
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535  
 ἃς ἄρ' ἀφ' ἱππείων ὀπλέων ῥαθάμιγγες ἔβαλλον  
 αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔτο δῦναι ὄμιλον  
 ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν  
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.  
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540  
 ἔγχεῖ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,  
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.<sup>1</sup> 542

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε· 544  
 στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545  
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,  
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.  
 ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο<sup>2</sup>  
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖῳται,  
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πίᾱρ ἐλέσθαι 550  
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων  
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες  
 ἀντίον αἵσσουσι θρασειάων ἀπὸ χειρῶν,  
 καίόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·

<sup>1</sup> After line 542 Aristotle and Plutarch give a line not found in the mss. of the *Iliad*,

Ζεὺς γάρ οἱ νεμέσασχ' ὅτ' ἀμείνονι φῶτι μάχοιτο.

<sup>2</sup> Lines 548-557 were rejected by Zenodotus.



about his shoulders. Nay, let us too drive thither our horses and car, where most of all horsemen and footmen, vying in evil rivalry, are slaying one another, and the cry goes up unquenchable."

So saying he smote the fair-maned horses with the shrill-sounding lash, and they, feeling the blow, fleetly bare the swift car amid the Trojans and Achaeans, trampling on the dead and on the shields, and with blood was all the axle sprinkled beneath, and the rims round about the car, with the drops that smote upon them from the horses' hooves and from the tires. And Hector was eager to enter the throng of men, to leap in and shatter it, and an evil din of war he sent among the Danaans, and scant rest did he give his spear.<sup>1</sup> Nay, he ranged along the ranks of the other warriors with spear and sword and with great stones; only he avoided battle with Aias, son of Telamon.

Now father Zeus, throned on high, roused Aias to flight, and he stood in a daze, and on his back he cast his sevenfold shield of bull's-hide, and with an anxious glance toward the throng he gave way, like a wild beast, ever turning him about and retreating slowly step by step. And even as a tawny lion is driven from the fold of the kine by dogs and country folk, that suffer him not to seize the fattest of the herd, watching the whole night through, but he in his lust for flesh goeth straight on, yet accomplisheth naught thereby, for thick the darts fly to meet him, hurled by bold hands, and blazing brands withal, before which he quaieth, how eager

<sup>1</sup> The phrase is of doubtful meaning; possibly we should render, "for but scant space did he hold back from the spear (of the foe)."

ἦώθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555  
 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας  
 νωθής, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560  
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·  
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·  
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι  
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565  
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας  
 Τρώων ἱπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.  
 πάντας δὲ προέεργε θαῶς ἐπὶ νῆας ὁδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570  
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῶ λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575  
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσι,  
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·  
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον  
 522

soever he be, and at dawn he departeth with sullen heart; so Aias then gave way before the Trojans sullen at heart, and sorely against his will, for exceedingly did he fear for the ships of the Achaeans. And as when an ass that passeth by a cornfield getteth the better of boys—a lazy ass about whose ribs many a cudgel is broken, and he goeth in and wasteth the deep grain, and the boys beat him with cudgels, though their might is but puny, and hardly do they drive him forth when he hath had his fill of fodder; even so then did the Trojans, high of heart, and their allies, gathered from many lands, smite great Aias, son of Telamon, with spears full upon his shield, and ever press upon him. And Aias would now be mindful of his furious valour, and wheeling upon them would hold back the battalions of the horse-taming Trojans, and now again he would turn him to flee. But he barred them all from making way to the swift ships, and himself stood between Trojans and Achaeans, battling furiously. And the spears hurled by bold hands were some of them lodged in his great shield, as they sped onward, and many, ere ever they reached his white body, stood fixed midway in the earth, fain to glut themselves with flesh.

But when Euaemon's glorious son, Eurypylus, saw him oppressed by thick-flying missiles, he came and stood by his side and hurled with his shining spear, and smote Apisaon, son of Phausius, shepherd of the host, in the liver below the midriff, and straightway loosed his knees; and Eurypylus leapt upon him and set him to strip the harness from his shoulders. But when godlike Alexander marked him stripping the harness from Apisaon, forthwith

ἔλκετ' ἐπ' Εὐρυπύλῳ, καί μιν βάλε μηρόν δι' ὀστέῳ  
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλεείνων, 58  
 ἥϊ' οὐσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 στήτ' ἐλελιχθέντες καὶ ἄμύνετε νηλεῆς ἡμᾶρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι 59  
 φεύξεσθ' ἐκ πολέμοιο δυσσηχέος· ἀλλὰ μάλ' ἄντην  
 ἴστασθ' ἄμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

“Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.  
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 59

“Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊῆαι ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·  
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηϊ, 60  
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.

αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὃ δὲ κλισίηθεν ἀκούσας  
 ἔκμολεν ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 60  
 “τίπτέ με κικλήσκες, Ἀχιλεῦ; τί δέ σε χρεῶ  
 ἐμείο;”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς.

“διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 νῦν οὕτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
 524

he drew his bow against Eurypylus, and smote him with an arrow on the right thigh ; and the reed of the arrow brake, yet was his thigh made heavy. Then back he shrank into the throng of his comrades, avoiding fate, and he uttered a piercing shout, and called to the Danaans : “ My friends, leaders and rulers of the Argives, turn ye and stand, and ward off the pitiless day of doom from Aias who is oppressed with missiles ; nor do I deem that he will escape from dolorous war. Nay, verily, stand ye and face the foe about great Aias, son of Telamon.”

So spake the wounded Eurypylus, and they came and stood close beside him, leaning their shields against their shoulders and holding their spears on high ; and toward them came Aias, and turned and stood when he had reached the throng of his comrades.

So fought they like unto blazing fire ; but the mares of Neleus, all bathed in sweat, bare Nestor forth from the battle, and bare also Machaon, shepherd of the host. And swift-footed goodly Achilles beheld and marked him, for Achilles was standing by the stern of his ship, huge of hull, gazing upon the utter toil of battle and the tearful rout. And forthwith he spake to his comrade Patroclus, calling to him from beside the ship ; and he heard, and came forth from the hut like unto Ares ; and this to him was the beginning of evil. Then the valiant son of Menoetius spake the first : “ Wherefore dost thou call me, Achilles ? What need hast thou of me ? ” And in answer to him spake Achilles, swift of foot : “ Goodly son of Menoetius, dear to this heart of mine, now methinks will the Achaeans be standing about my knees in

λισσομένους· χρειῶ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 616  
 ἀλλ' ἴθι νῦν, Πάτροκλε διϋφίλε, Νέστορ' ἔρειο  
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·  
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·  
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῦναι." 618

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,  
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,  
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620  
 ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεισῦχοντο χιτώνων,  
 στάντε ποτὶ πνοιήν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα  
 εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι κάθιζον.  
 τοῖσι δὲ τεῦχε κυκειῶ εὐπλόκαμος Ἑκαμήδη,  
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλ-  
 λεύς, 625

θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ  
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.  
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς  
 χάλκειον κάνεον, ἐπὶ δὲ κρόμνον ποτῷ ὄψον, 630  
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,  
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,  
 χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ  
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον  
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635

<sup>1</sup> A gold cup, very nearly answering to this description, but with two handles instead of four, was found by Schliemann at Mycenae (see Schuchhardt, *Schliemann's Excavations*, p. 271). A dove with outspread wings stands on the top of either handle, and from the lower part of the handles strips of gold extend to the outer rim of the base of

prayer, for need has come upon them that may no longer be borne. Yet go now, Patroclus, dear to Zeus, and ask Nestor who it is that he bringeth wounded from out the war. Of a truth from behind he seemeth in all things like Machaon, son of Asclepius, but I saw not the eyes of the man, for the horses darted by me, speeding eagerly onward."

So spake he, and Patroclus gave ear to his dear comrade, and went running along the huts and the ships of the Achaeans.

But when those others were come to the hut of the son of Neleus, they stepped forth upon the bounteous earth, and Eurymedon the squire loosed old Nestor's horses from the car, and the twain dried the sweat from their tunics standing in the breeze by the shore of the sea ; and thereafter they went into the hut and sate them down on chairs. And for them fair-tressed Hecamede mixed a potion, she that old Nestor had taken from out of Tenedos, when Achilles sacked it, the daughter of great-hearted Arsinous ; for the Achaeans had chosen her out for him, for that in counsel he was ever best of all. She first drew before the twain a table, fair, with feet of cyanus, and well-polished, and set thereon a basket of bronze, and therewith an onion, a relish for their drink, and pale honey, and ground meal of sacred barley ; and beside them a beauteous cup, that the old man had brought from home, studded with bosses of gold ; four were the handles thereof, and about each twain doves were feeding, while below were two supports.<sup>1</sup> Another man the cup. These correspond well to the *πυθμένες* mentioned in the text. The bosses may be merely ornamental, or else they are the heads of the rivets holding the several parts together.

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης  
 πλείϊον ἔόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.  
 ἐν τῷ ρά σφι κύκησε γυνὴ εἵκυϊα θεῇσιν  
 οἴνῳ Πραμνεΐῳ, ἐπὶ δ' αἴγειον κνή τυρὸν  
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640  
 πινέμεναι δὲ κέλευσεν, ἐπεὶ ῥ' ὦπλισσε κυκειῷ.  
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,  
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.  
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, 645  
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.  
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·  
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.  
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι  
 ὃν τινα τοῦτον ἄγεις βεβλημένον. ἀλλὰ καὶ αὐτὸς 650  
 γιγνώσκω, ὁρώω δὲ Μαχάονα, ποιμένα λαῶν.  
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.  
 εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος  
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 655  
 “τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,  
 ὅσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε  
 πένθεος, ὅσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.  
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660  
 οὐτάσται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων·



## THE ILIAD, XI. 636-661

could scarce have availed to lift that cup from the table, when it was full, but old Nestor would raise it right easily. Therein the woman, like to the goddesses, mixed a potion for them with Pramnian wine, and on this she grated cheese of goat's milk with a brazen grater, and sprinkled thereover white barley meal; and she bade them drink, when she had made ready the potion. Then when the twain had drunk, and sent from them parching thirst, they took delight in tales, speaking each to the other; and lo, Patroclus stood at the doors, a godlike man. At sight of him the old man sprang from his bright chair, and took him by the hand and led him in, and bade him be seated. But Patroclus from over against him refused, and spake, saying: "I may not sit, old sir, fostered of Zeus, nor wilt thou persuade me. Revered and to be dreaded is he who sent me forth to learn who it is that thou bringest home wounded. But even of myself I know, and behold Machaon, shepherd of the host. And now will I go back again a messenger, to bear word to Achilles. Well knowest thou, old sir, fostered of Zeus, of what sort is he, dread man; lightly would he blame even one in whom was no blame."

Then made answer the horseman Nestor of Gerenia: "Wherefore now doth Achilles thus have pity for the sons of the Achaeans, as many as have been smitten with missiles? Nor knoweth he at all what grief hath arisen throughout the camp; for the best men lie among the ships smitten by darts or wounded with spear-thrusts. Smitten is the son of Tydeus, mighty Diomedes, wounded with spear-thrust is Odysseus, famed for his spear, and Aga-

βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστω·<sup>1</sup>  
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο  
 ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς  
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665  
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης  
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,  
 αὐτοὶ τε κτεινώμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς  
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.  
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη, 670  
 ὥς ὁπότε Ἥλίοισι καὶ ἡμῖν νεῖκος ἐτύχθη  
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,  
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,  
 ρύσι' ἐλαυνόμενος· ὃ δ' ἀμύνων ἦσι βόεσσιν  
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675  
 καδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.  
 ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,  
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,  
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680  
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἴσω  
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεὺς,  
 οὐνεκά μοι τύχε πολλὰ νέω πόλεμόνδε κιόντι.  
 κήρυκες δὲ λίγαινον ἄμ' ἡοῖ φαινομένηφι 685  
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,  
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.  
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη 690

<sup>1</sup> Line 662 is omitted in the best mss.

memnon, and smitten is Eurypylus too with an arrow in the thigh, and this man beside have I but now borne forth from the war smitten with an arrow from the string. Yet Achilles, valiant though he be, careth not for the Danaans, neither hath pity. Doth he wait until the swift ships hard by the sea, in despite of the Argives, shall blaze with consuming fire, and ourselves be slain man after man? For my strength is not such as of old it was in my supple limbs. Would that I were young and my strength were firm as when strife was set afoot between the Eleans and our folk about the lifting of kine, what time I slew Itymoneus, the valiant son of Hypeirochus, a man that dwelt in Elis, when I was driving off what we had seized in reprisal; and he while fighting for the kine was smitten amid the foremost by a spear from my hand; and he fell, and the country folk about him fled in terror. And booty exceeding great did we drive together from out the plain, fifty herds of kine, as many flocks of sheep, as many droves of swine, as many roving herds of goats, and chestnut horses an hundred and fifty, all mares, and many of them had foals at the teat. These then we drave into Neleian Pylos by night into the citadel, and Neleus was glad at heart for that much spoil had fallen to me when going as a stripling into war. And heralds made loud proclamation at break of dawn that all men should come to whomsoever a debt was owing in goodly Elis; and they that were leaders of the Pylians gathered together and made division, for to many did the Epeians owe a debt, seeing that we in Pylos were few and oppressed. For mighty Heracles had come and oppressed us in the years that were before,

τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι  
ἄριστοι.

δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·  
τῶν οἶος λιπόμεν, οἱ δ' ἄλλοι πάντες ὄλοντο·  
ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,  
ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695  
ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν  
εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
καὶ γὰρ τῶ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλιδι δῖη,  
τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,<sup>1</sup>  
ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700  
θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας  
κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.  
τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε  
δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης.<sup>2</sup> 705  
ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ  
ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι  
πανσυδίη· μετὰ δέ σφι Μολιόνε θωρήσσοντο  
παῖδ' ἔτ' ἐόντ', οὐ πω μάλα εἰδότε θούριδος ἀλκῆς. 710  
ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,  
τηλοῦ ἐπ' Ἀλφειῷ, νεάτῃ Πύλου ἡμαθόεντος·  
τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.  
ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη  
ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715  
ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,  
ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς  
εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·

<sup>1</sup> Line 699 was suspected in antiquity.

<sup>2</sup> Line 705 (= *Odyssey* ix. 42) was rejected by Zenodotus and Aristarchus.

and all that were our bravest had been slain. Twelve were we that were sons of peerless Neleus, and of these I alone was left, and all the rest had perished ; wherefore the brazen-coated Epeans, proud of heart thereat, in wantonness devised mischief against us. And from out the spoil old Neleus chose him a herd of kine and a great flock of sheep, choosing three hundred and their herdsman with them. For to him a great debt was owing in goodly Elis, even four horses, winners of prizes, with their car, that had gone to the games, for they were to race for a tripod ; but Augeias, king of men, kept them there, and sent back their driver, sorrowing for his horses. By reason of these things, both deeds and words, was the old man wroth, and chose him recompense past telling ; and the rest he gave to the people to divide, that so far as in him lay no man might go defrauded of an equal share. So we were disposing of all that there was, and round about the city were offering sacrifice to the gods ; and on the third day the Epeians came all together, many men and single-hooved horses, with all speed, and among them the two Moliones did on their battle-gear, though they were as yet but striplings unskilled in furious valour. Now there is a city Thryoessa, a steep hill, far off on the Alpheius, the nethermost of sandy Pylos ; about this they set their camp, fain to raze it utterly. But when they had coursed over the whole plain, to us came Athene, speeding down from Olympus by night with the message that we should array us for battle, and nowise loath were the folk she gathered in Pylos, but right eager for war. Now Neleus would not suffer me to arm myself, but hid away my horses, for he deemed that as yet

οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι 720  
 καὶ πεζός περ ἑών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.  
 ἔστι δέ τις ποταμὸς Μινυηῖος εἰς ἅλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ διαν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.  
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725  
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.  
 ἔνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,  
 ταῦρον δ' Ἀλφειῶ, ταῦρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730  
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἀμφίσταντο δὴ ἄστνυ διαρραῖσαι<sup>1</sup> μεμαῶτες·  
 ἀλλὰ σφι προπάρουθε φάνη μέγα ἔργον Ἀρης·  
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας  
 ἵππους,  
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείας,  
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,  
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας  
 στῆν ῥά μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι  
 Ἐπειοὶ  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.  
 αὐτὰρ ἐγὼν ἐπόρουσα κελαυνῇ λαίλαπι ἴσος,

<sup>1</sup> διαρραῖσαι: διαπραθέειν.

I knew naught of deeds of war. Howbeit even so I was pre-eminent among our horsemen, on foot though I was, for so did Athene order the fight. There is a river Minyeius that empties into the sea hard by Arene, where we waited for bright Dawn, we the horsemen of the Pylians, and the throngs of footmen flowed ever after. Thence with all speed, arrayed in our armour, we came at midday to the sacred stream of Alpheius. There we sacrificed goodly victims to Zeus, supreme in might, and a bull to Alpheius, and a bull to Poseidon, but to flashing-eyed Athene a heifer of the herd; and thereafter we took supper throughout the host by companies, and laid us down to sleep, each man in his battle-gear, about the streams of the river. But the great-souled Epeians were marshalled about the city, fain to raze it utterly; but ere that might be there appeared unto them a mighty deed of war; for when the bright sun stood above the earth we made prayer to Zeus and Athene, and joined battle. But when the strife of the Pylians and Epeians began, I was first to slay my man, and to get me his single-hooved horses—even the spearman Mulius; son by marriage was he of Augeias, and had to wife his eldest daughter, fair-haired Agamede, who knew all simples that the wide earth nourisheth. Him as he came against me I smote with my bronze-tipped spear, and he fell in the dust; but I leapt upon his chariot and took my stand amid the foremost fighters. But the great-souled Epeians fled one here, one there, when they saw the man fallen, even him that was leader of the horsemen and pre-eminent in fight. But I sprang upon them like a

πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον  
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δουρὶ δαμέντες.  
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750  
 εἰ μή σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.  
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·  
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,  
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους  
 πέτρης τ' Ὠλενίης, καὶ Ἀλησίου ἔνθα κολώνη  
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ  
 ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.

Ὡς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ  
 Ἀχιλλεὺς  
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.  
 ὦ πέπον, ἦ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν 765  
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.  
 νῶϊ δὲ ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,<sup>1</sup>  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.  
 Πηλῆος δ' ἰκόμεσθα δόμους εὐὲ ναιετάοντας  
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβότειραν. 770  
 ἔνθα δ' ἔπειθ' ἦρωα Μενοίτιον εὖρομεν ἔνδον  
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς  
 πίονα μηρία καῖε βοὸς Διὶ τερπικεραύνῳ  
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλειςον,  
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775

<sup>1</sup> Lines 767-785 were rejected by Aristophanes and Aristarchus.



## THE ILIAD, XI. 748-775

black tempest and fifty chariots I took, and about each one two warriors bit the ground, quelled by my spear. And now had I slain the two Moliones, of the blood of Actor, but that their father, the wide-ruling Shaker of Earth, saved them from war, and shrouded them in thick mist. Then Zeus vouchsafed great might to the men of Pylos, for so long did we follow through the wide plain, slaying the men, and gathering their goodly battle-gear, even till we drave our horses to Buprasium, rich in wheat, and the rock of Olen and the place where is the hill called the hill of Alesium, whence Athene again turned back the host. Then I slew the last man, and left him; but the Achaeans drave back their swift horses from Buprasium to Pylos, and all gave glory among the gods to Zeus, and to Nestor among men.

Of such sort was I among warriors, as sure as ever I was. But Achilles would alone have profit of his valour. Nay, verily, methinks he will bitterly lament hereafter, when the folk perisheth. Ah, friend, of a surety Menoetius thus laid charge upon thee on the day when he sent thee forth from Phthia to Agamemnon. And we twain were within, I and goodly Odysseus, and in the halls we heard all things, even as he gave thee charge. For we had come to the well-built house of Peleus, gathering the host throughout the bounteous land of Achaia. There then we found in the house the warrior Menoetius and thee, and with you Achilles; and the old man Peleus, driver of chariots, was burning the fat thighs of a bull to Zeus that hurleth the thunderbolt, in the enclosure of the court, and he held in his hand a golden cup, pouring forth the flaming wine to accompany the burning offerings.

σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα  
 στήμεν ἐνὶ προθύροισι· ταφὼν δ' ἀνόρουσεν

Ἀχιλλεύς,

ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε,  
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.

αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780

ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἅμ' ἔπεσθαι·  
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἅμφω πόλλ' ἐπ-  
 έτελλον.

Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·  
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενοίτιος, Ἀκτορος υἱός· 785  
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν  
 ἀμείνων.

ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι  
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ·  
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790  
 ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἷ κε πίθηται.  
 τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρειπῶν; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.  
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει<sup>1</sup>  
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, αἷ κέν τι φόως Δαναοῖσι γένηαι·  
 καὶ τοι τεύχεα καλὰ δότῳ πόλεμόνδε φέρεσθαι,  
 αἷ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.

<sup>1</sup> Lines 794 f. were rejected by Zenodotus.

Ye twain were busied about the flesh of the bull, and lo, we stood in the doorway ; and Achilles, seized with wonder, sprang up, and took us by the hand and led us in, and bade us be seated, and he set before us abundant entertainment, all that is the due of strangers. But when we had had our fill of food and drink, I was first to speak, and bade you follow with us ; and ye were both right eager, and those twain laid on you many commands. Old Peleus bade his son Achilles ever be bravest, and pre-eminent above all, but to thee did Menoetius, son of Actor, thus give command : ‘ My child, in birth is Achilles nobler than thou, but thou art the elder, though in might he is the better far. Yet do thou speak to him well a word of wisdom and give him counsel, and direct him ; and he will obey thee to his profit.’ Thus did the old man charge thee, but thou forgettest. Yet even now at the last do thou speak thus to wise-hearted Achilles, if so be he may hearken. Who knows but that heaven helping thou mightest rouse his spirit with thy persuading ? A good thing is the persuasion of a friend. But if in his heart he is shunning some oracle and his queenly mother hath declared to him aught from Zeus, yet let him send thee forth, and with thee let the rest of the host of the Myrmidons follow, if so be thou mayest prove a light of deliverance to the Danaans ; and let him give thee his fair armour to bear into the war, in hope that the Trojans may take thee for him, and so hold aloof from battle, and the warlike sons of the Achaeans may take breath, wearied though they be ; for scant is the breathing-space in battle. And lightly might

ῥεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ<sup>1</sup>  
ᾧσαισθε προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων."

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,  
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα. 805

ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο  
ἶξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε  
ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,  
ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε  
διογενῆς Εὐαιμονίδης κατὰ μηρὸν οὔστῳ, 810

σκάζων ἐκ πολέμου. κατὰ δὲ νότιος ῥέεν ἰδρῶς  
ᾧμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο  
αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.  
τὸν δὲ ἰδὼν ᾠκτεῖρε Μενoitίου ἄλκιμος υἱός,  
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815

“ ἂ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,  
ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης  
ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρως,  
ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820  
ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες; ”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος<sup>2</sup> ἀντίον ἠΰδα·  
“ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν  
ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.  
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825  
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε  
χερσὶν ὑπὸ Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.  
ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,  
μηροῦ δ' ἕκταμ' οὔστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινόν

<sup>1</sup> Lines 802 f. (= xvi. 44 f.) were rejected by Aristarchus.

<sup>2</sup> βεβλημένος : πεπνυμένος.

ye that are unwearied drive men that are wearied with battle back toward the city from the ships and the huts."

So spake he, and roused the heart in the breast of Patroclus, and he set out to run along the line of the ships to Achilles, son of Aeacus. But when in his running Patroclus was come to the ships of godlike Odysseus, where was their place of gathering and of the giving of dooms, whereby also were builded their altars of the gods, there Eurypylus met him, the Zeus-born son of Euaemon, smitten in the thigh with an arrow, limping from out the battle. And in streams down from his head and shoulders flowed the sweat, and from his grievous wound the black blood was gushing, yet was his spirit unshaken. At sight of him the valiant son of Menoetius had pity on him, and with wailing spake to him winged words: "Ah ye wretched men, leaders and lords of the Danaans, thus then were ye destined, far from your friends and your native land, to glut with your white fat the swift dogs in Troy. But come, tell me this, Eurypylus, warrior fostered of Zeus, will the Achaeans haply still hold back mighty Hector, or will they now perish, slain beneath his spear?"

And to him again made answer the wounded Eurypylus: "No longer, Zeus-born Patroclus, will there be any defence of the Achaeans, but they will fling themselves upon the black ships. For verily all they that aforetime were bravest, lie among the ships smitten by darts or wounded with spear-thrusts at the hands of the Trojans, whose strength ever waxeth. But me do thou succour, and lead me to my black ship, and cut the arrow from my thigh, and wash the black blood from it with warm water,

νίζ' ὕδατι λιαρῷ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 83  
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.

ἱητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίῃσιν ὄϊομαι ἔλκος ἔχοντα, 83  
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,  
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·  
 "πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ'  
 ἦρως;

ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,  
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὖρος Ἀχαιῶν· 84  
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν  
 εἰς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.  
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ  
 ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 84  
 νίζ' ὕδατι λιαρῷ, ἐπὶ δὲ ρίζαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας  
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ'  
 αἶμα.

and sprinkle thereon kindly simples of healing power, whereof men say that thou hast learned from Achilles, whom Cheiron taught, the most righteous of the Centaurs. For the leeches, Podaleirius and Machaon, the one methinks lieth wounded amid the huts, having need himself of a goodly leech, and the other in the plain abideth the sharp battle of the Trojans."

And to him again spake the valiant son of Menoetius: "How may these things be? What shall we do, warrior Eurypylus? I am on my way to declare to wise-hearted Achilles a message wherewith Nestor of Gerenia, warder of the Achaeans, charged me. Nay, but even so will I not neglect thee that art in grievous plight."

He spake and clasped the shepherd of the host beneath the breast, and led him to his hut, and his squire when he saw them strewed upon the ground hides of oxen. There Patroclus made him lie at length, and with a knife cut from his thigh the sharp-piercing arrow, and from the wound washed the black blood with warm water, and upon it cast a bitter root, when he had rubbed it between his hands, a root that slayeth pain, which stayed all his pangs; and the wound waxed dry, and the blood ceased.

## ΙΛΙΑΔΟΣ Μ

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς  
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο  
 Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε  
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὕπερθεν  
 εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον  
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,  
 ὄφρα σφιν νῆάς τε θοὰς καὶ ληϊδα πολλήν  
 ἐντὸς ἔχον ρύοιτο. θεῶν δ' ἀέκητι τέτυκτο  
 ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἔμπεδον ἦεν.  
 ὄφρα μὲν Ἐκτωρ ζωὸς ἔην καὶ μῆνι' Ἀχιλλεὺς  
 καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλεν,  
 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.  
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,  
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δὲ λίποντο,  
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,  
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,  
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων  
 τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες,  
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,  
 Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε  
 Γρήνικός τε καὶ Αἴσηπος διὸς τε Σκάμανδρος  
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια



## BOOK XII

So then amid the huts the valiant son of Menoetius was tending the wounded Eurypylus, but the others, Argives and Trojans, fought on in throngs, nor were the ditch of the Danaans and their wide wall above long to protect them, the wall that they had builded as a defence for their ships and had drawn a trench about it—yet they gave not glorious hecatombs to the gods—that it might hold within its bounds their swift ships and abundant spoil, and keep all safe. Howbeit against the will of the immortal gods was it builded; wherefore for no long time did it abide unbroken. As long as Hector yet lived, and Achilles yet cherished his wrath, and the city of king Priam was unsacked, even so long the great wall of the Achaeans likewise abode unbroken. But when all the bravest of the Trojans had died and many of the Argives—some were slain and some were left—and the city of Priam was sacked in the tenth year, and the Argives had gone back in their ships to their dear native land, then verily did Poseidon and Apollo take counsel to sweep away the wall, bringing against it the might of all the rivers that flow forth from the mountains of Ida to the sea—Rhesus and Heptaporus and Caresus and Rhodius, and Granicus and Aesepus, and goodly Scamander, and Simoïs, by the banks whereof many

κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν·  
τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλ-  
λων,

ἐννήμαρ δ' ἐς τεῖχος ἵει ῥόον· ὅε δ' ἄρα Ζεὺς 25  
συνεχές, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.  
αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαῖναν  
ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε  
φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,  
λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30  
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε,  
τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι  
κὰρ ῥόον, ἧ περ πρόσθεν ἵεν καλλίρροον ὕδωρ.

Ὡς ἄρ' ἔμελλον ὀπίσθε Ποσειδάων καὶ Ἀπόλλων  
θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35  
τεῖχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων  
βαλλόμεν'· Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες  
νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,  
Ἔκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·  
αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη. 40  
ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι  
κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων·  
οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες  
ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειὰς  
αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45  
ταρβεῖ οὐδὲ φοβεῖται, ἀγνηνορίῃ δέ μιν ἔκτα·  
ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·  
ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·  
ὥς Ἐκτωρ ἂν ὄμιλον ἰὼν ἐλίσσει' ἐταίρους  
τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50  
546

shields of bull's-hide and many helms fell in the dust, and the race of men half-divine—of all these did Phoebus Apollo turn the mouths together, and for nine days' space he drave their flood against the wall; and Zeus rained ever continually, that the sooner he might whelm the wall in the salt sea. And the Shaker of Earth, bearing his trident in his hands, was himself the leader, and swept forth upon the waves all the foundations of beams and stones, that the Achaeans had laid with toil, and made all smooth along the strong stream of the Hellespont, and again covered the great beach with sand, when he had swept away the wall; and the rivers he turned back to flow in the channel, where aforetime they had been wont to pour their fair streams of water.

Thus were Poseidon and Apollo to do in the after-time; but then war and the din of war blazed about the well-built wall, and the beams of the towers rang, as they were smitten; and the Argives, conquered by the scourge of Zeus, were penned by their hollow ships, and held in check in terror of Hector, the mighty deviser of rout, while he as aforetime fought like unto a whirlwind. And as when, among hounds and huntsmen, a wild boar or a lion wheeleth about, exulting in his strength, and these array them in ranks in fashion like a wall, and stand against him, and hurl from their hands javelins thick and fast; yet his valiant heart feareth not nor anywise quaileth, though his valour is his bane; and often he wheeleth him about and maketh trial of the ranks of men, and wheresoever he chargeth, there the ranks of men give way: even on this wise Hector went ever through the throng and besought his comrades, urging them to cross the trench. Howbeit

τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ  
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος  
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι  
 ῥῆϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν  
 ἕστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν 55  
 ὀξέσιν ἡρήρει, τοὺς ἵστασαν νῖες Ἀχαιῶν  
 πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἀλεωρῆν.  
 ἔνθ' οὐ κεν ρέα ἵππος εὐτροχον<sup>1</sup> ἄρμα τιταίνων  
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.  
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παρα-  
 στάς· 60  
 “ Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,  
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·  
 ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ  
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.  
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65  
 ἵππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι οἶω.  
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει  
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ'<sup>2</sup> ἀρήγειν,  
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,  
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70  
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται  
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,  
 οὐκέτ' ἔπειτ' οἶω οὐδ' ἄγγελον ἀπονέεσθαι  
 ἄψορρον προτὶ ἄστν ἐλιχθέντων ὑπ' Ἀχαιῶν.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75  
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες

<sup>1</sup> εὐτροχον : ἐϋξοον.

<sup>2</sup> ἴετ' Aristarchus : βούλετ'.

his swift-footed horses dared not, but loudly they neighed, standing on the sheer brink, for the trench affrighted them, so wide was it, easy neither to o'erleap at a bound nor to drive across; for overhanging banks stood all about its circuit on this side and on that, and at the top it was set with sharp stakes that the sons of the Achaeans had planted close together and great, a defence against foemen. Not lightly might a horse, tugging at the wheeled car, get within that circuit; but the footmen were eager, if they might achieve it. Then verily Polydamas drew nigh to Hector, and spake, saying: "Hector, and ye other leaders of the Trojans and allies, it is but folly that we seek to drive across the trench our swift horses; hard in sooth is it to cross, for sharp stakes are set in it, and close anigh them is the wall of the Achaeans. There is it no wise possible for charioteers to descend and fight; for the space is narrow, and then methinks shall we suffer hurt. For if Zeus, that thundereth on high, is utterly to crush our foes in his wrath, and is minded to give aid unto the Trojans, there verily were I too fain that this might forthwith come to pass, that the Achaeans should perish here far from Argos, and have no name; but if they turn upon us and we be driven back from the ships and become entangled in the digged ditch, then methinks shall not one man of us return back to the city from before the Achaeans when they rally, even to bear the tidings. But come, even as I shall bid, let us all obey. As for the horses, let the squires hold them back by the trench, but let us on foot, arrayed in our armour,

Ἕκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ  
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται."

Ὡς φάτο Πουλυδάμας, ἅδε δ' Ἕκτορι μῦθος  
ἀπήμων,

80

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.  
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,  
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἕκτορα δῖον.  
ἠνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος  
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85  
οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἅμ' Ἕκτορ' ἴσαν καὶ ἀμύμονι Πουλυδά-  
μαντι,

οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
τείχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι· 90  
καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν  
ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἕκτωρ.  
τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ  
Ἀγῆνωρ,

τῶν δὲ τρίτων Ἐλενος καὶ Δηϊφοβος θεοειδής,  
υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἀσιος ἥρως, 95  
Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

τῶν δὲ τετάρτων ἦρχεν εὖς παῖς Ἀγχίσαο,  
Αἰνεΐας, ἅμα τῷ γε δὴ Ἀντήνορος υἱε,  
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100  
Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,  
πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·  
οἱ γάρ οἱ εἶσαντο διακριδὸν εἶναι ἄριστοι  
τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ  
πάντων.

οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105  
550.

## THE ILIAD, XII. 78-105

follow all in one throng after Hector; and the Achaeans will not withstand us, if so be the bonds of destruction are made fast upon them."

So spake Polydamas, and his prudent counsel was well pleasing unto Hector, and forthwith he leapt in his armour from his chariot to the ground. Nor did the other Trojans remain gathered together upon their chariots, but they all leapt forth when they beheld goodly Hector afoot. Then on his own charioteer each man laid command to hold in his horses well and orderly there at the trench, but the men divided and arrayed themselves, and marshalled in five companies they followed after the leaders.

Some went with Hector and peerless Polydamas, even they that were most in number and bravest, and that were most fain to break through the wall and fight by the hollow ships, and with them followed Cebriones as the third; for by his chariot had Hector left another man, weaker than Cebriones. The second company was led by Paris and Alcathous and Agenor, and the third by Helenus and godlike Deïphobus—sons twain of Priam; and a third was with them, the warrior Asius,—Asius son of Hyrtacus, whom his horses tawny and great had borne from Arisbe, from the river Selleïs. And of the fourth company the valiant son of Anchises was leader, even Aeneas, and with him were Antenor's two sons, Archelochus and Acamas, well skilled in all manner of fighting. And Sarpedon led the glorious allies, and he chose as his comrades Glaucus and warlike Asteropaeus, for these seemed to him to be the bravest beyond all others after his own self, but he was pre-eminent even amid all. These then when they had fenced one another with their well-

βάν ρ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο  
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι  
βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·  
ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110  
αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,  
ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,  
νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,  
ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν  
ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν. 115

πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν  
ἔγχεϊ Ἰδομενῆος, ἀγανοῦ Δευκαλίδαι.  
εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ  
ἐκ πεδίου νίσοντο σὺν ἵπποισιν καὶ ὄχεσφι·  
τῇ ρ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120  
εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,  
ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων  
ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.

τῇ ρ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο  
ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125  
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι·  
νήπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρε εὖρον ἀρίστῳ,<sup>1</sup>  
υἷέ' ὑπερθύμῳ Λαπιθάων αἰχμητῶν,

τὸν μὲν Πειριθόου υἷα, κρατερόν Πολυποίτην,  
τὸν δὲ Λεοντῆα, βροτολογιῶ ἴσον Ἀρηϊ. 130

τὼ μὲν ἄρα προπάραιθε πυλάων ὑψηλάων  
ἔστασαν ὥς ὅτε τε δρύες οὖρεσιν ὑψικάρῃνοι,  
αἶ τ' ἄνεμον μίννουσι καὶ ὑετὸν ἥματα πάντα,  
ρίζησιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·

<sup>1</sup> The dual in this and the following line is given by Zenodotus and Aristophanes; the mss. have the plural



wrought shields of bull's-hide, made straight for the Danaans, full eagerly, nor deemed they that they would any more be stayed, but would fall upon the black ships.

Then the rest of the Trojans and their far-famed allies obeyed the counsel of blameless Polydamas, but Asius, son of Hyrtacus, leader of men, was not minded to leave there his horses and his squire the charioteer, but chariot and all he drew nigh to the swift ships, fool that he was ! for he was not to escape the evil fates, and return, glorying in horses and chariot, back from the ships to windy Ilios. Nay, ere that might be, fate, of evil name, enfolded him, by the spear of Idomeneus, the lordly son of Deucalion. For he made for the left wing of the ships, even where the Achaeans were wont to return from the plain with horses and chariots : there drave he through his horses and car, and at the gate he found not the doors shut nor the long bar drawn, but men were holding them flung wide open, if so be they might save any of their comrades fleeing from out the battle toward the ships. Thither of set purpose drave he his horses, and after him followed his men with shrill cries, for they deemed that they would no more be stayed of the Achaeans, but would fall upon the black ships—fools that they were ! for at the gate they found two warriors most valiant, high-hearted sons of Lapith spearmen, the one stalwart Polypoetes, son of Peirithous, and the other Leonteus, peer of Ares the bane of men. These twain before the high gate stood firm even as oaks of lofty crest among the mountains, that ever abide the wind and rain day by day, firm fixed with roots great and long ; even so these twain,

ὥς ἄρα τῶ χεῖρεσσι πεποιθότες ἡδὲ βίηφι 135  
 μῖνον ἐπερχόμενον μέγαν Ἄσιον οὐδ' ἐφέβοντο.  
 οἱ δ' ἰθὺς πρὸς τείχος εὐδμητον βόας αὔας  
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ  
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140  
 οἱ δ' ἦ τοι ἦος μὲν εὐκνήμιδας Ἀχαιοὺς  
 ὄρνυον ἔνδον ἑόντες ἀμύνεσθαι περὶ νηῶν.  
 αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησαν  
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,  
 ἐκ δὲ τῶ αἰῶντε πυλάων πρόσθε μαχέσθην, 145  
 ἀγροτέροισι σύεσιν ἑοικότε, τῷ τ' ἐν ὄρεσσι  
 ἀνδρῶν ἡδὲ κυνῶν δέχαται κολοσυρτὸν ἰόντα,  
 δοχμῷ τ' αἰῶσσαντε περὶ σφίσιν ἄγνυτον ὕλην  
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων  
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλῃται. 150  
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς  
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,  
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.  
 οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων  
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155  
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,  
 ἄς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,  
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.  
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν  
 ἡδὲ καὶ ἐκ Τρῶων· κόρυθες δ' ἀμφ' αὖτον αὐτεὺν 160  
 βαλλόμεναι<sup>1</sup> μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.  
 δὴ ρά τότε ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῷ  
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·

<sup>1</sup> βαλλόμεναι Zenodotus: βαλλουένων Aristarchus.

trusting in the might of their arms, abode the oncoming of great Asius, and fled not. But their foes came straight against the well-built wall, lifting on high their shields of dry bull's-hide with loud shouting, round about king Asius, and Iamenus, and Orestes, and Adamas, son of Asius, and Thoön and Oenomaus. And the Lapiths for a time from within the wall had been rousing the well-greaved Achaeans to fight in defence of the ships; but when they saw the Trojans rushing upon the wall, while the Danaans with loud cries turned in flight, forth rushed the twain and fought in front of the gate like wild boars that amid the mountains abide the tumultuous throng of men and dogs that cometh against them, and charging from either side they crush the trees about them, cutting them at the root, and therefrom ariseth a clatter of tusks, till one smite them and take their life away: even so clattered the bright bronze about the breasts of the twain, as they were smitten with faces toward the foe; for right hardily they fought, trusting in the host above them and in their own might. For the men above kept hurling stones from the well-built towers, in defence of their own lives and of the huts and of the swift-faring ships. And like snow-flakes the stones fell ever earthward, like flakes that a blustering wind, as it driveth the shadowy clouds, sheddeth thick and fast upon the bounteous earth; even so flowed the missiles from the hands of these, of Achaeans alike and Trojans; and helms rang harshly and bossed shields, as they were smitten with great stones. Then verily Asius, son of Hyrtacus, uttered a groan, and smote both his thighs, and in sore indignation he spake, saying:

“ Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο  
 πάγχυ μάλ’· οὐ γὰρ ἐγὼ γ’ ἐφάμην ἥρωας Ἀχαιοὺς 165  
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.  
 οἱ δ’, ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι  
 οἰκία ποιήσωνται ὁδῶ ἐπὶ παιπαλοέσση,  
 οὐδ’ ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες  
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170  
 ὥς οἱ γ’ οὐκ ἐθέλουσι πυλάων καὶ δὺ’ ἐόντε  
 χάσσεσθαι πρὶν γ’ ἢ κατακτάμεν ἢ ἀλῶναι.

“Ὡς ἔφατ’, οὐδὲ Διὸς πεῖθε φρένα ταῦτ’ ἀγορεύων·  
 Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

“Ἄλλοι δ’ ἀμφ’ ἄλλησι μάχην ἐμάχοντο πύλῃσιν.<sup>1</sup> 175  
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ’ ἀγορεύσαι·  
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ  
 λαῖνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκῃ  
 νηῶν ἡμύνοντο· θεοὶ δ’ ἀκαχῆατο θυμὸν  
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180  
 σὺν δ’ ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.

“Ἐνθ’ αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,  
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·  
 οὐδ’ ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ  
 αἰχμῇ χαλκείῃ ῥῆξ’ ὀστέον, ἐγκέφαλος δὲ 185  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.  
 υἱὸν δ’ Ἀντιμάχοιο Λεοντεύς, ὅζος Ἄρης,  
 Ἰππόμαχον βάλε δουρὶ κατὰ ζωστῆρα τυχήσας.  
 αὐτίς δ’ ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190

<sup>1</sup> Lines 175-181 were rejected by Zenodotus, Aristophanes, and Aristarchus.

<sup>1</sup> The adjective *alólos*, which so often has reference to colour (*cf.* *κορυθαλόλος*), appears in this context to denote rather the *flexible* nature of the slender waist of the wasp;

"Father Zeus, of a surety thou too then art utterly a lover of lies ! for I deemed not that the Achæan warriors would stay our might and our invincible hands. But they like wasps of nimble<sup>1</sup> waist, or bees that have made their nest in a rugged path, and leave not their hollow home, but abide, and in defence of their young ward off hunter folk ; even so these men, though they be but two, are not minded to give ground from the gate, till they either slay or be slain."

So spake he, but with these words he moved not the mind of Zeus, for it was to Hector that Zeus willed to vouchsafe glory.

But others were fighting in battle about the other gates, and hard were it for me, as though I were a god, to tell the tale of all these things, for everywhere about the wall of stone rose the wondrous-blazing fire ; for the Argives, albeit in sore distress, defended their ships perforce ; and the gods were grieved at heart, all that were helpers of the Danaans in battle. And the Lapiths clashed in war and strife.

Then the son of Peirithous, mighty Polypoetes, cast with his spear and smote Damasus through the helmet with cheek pieces of bronze ; and the bronze helm stayed not the spear, but the point of bronze brake clean through the bone, and all the brain was spattered about within ; so stayed he him in his fury. And thereafter he slew Pylon and Ormenus. And Leonteus, scion of Ares, smote Hippomachus, son of Antimachus, with a cast of his spear, striking him upon the girdle. And again he drew from its sheath

*cf.* xix. 404 πόδας αἰόλος ἵππος ; xxii. 509 αἰόλαι εὐλαί. So in 208 αἰόλος, used of the serpent, seems to mean "writhing," rather than "with glancing scales."

Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,  
πλῆξ' αὐτοσχεδίνην· ὁ δ' ἄρ' ὕπτιος οὐδὲ ἐρείσθη.<sup>1</sup>  
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην  
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195  
τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,  
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,  
οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.  
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200  
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,  
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον  
ζῶν ἔτ' ἀσπαίροντα· καὶ οὐ πω λήθετο χάρμης·  
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν  
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμαῖζε 205  
ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,  
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.  
Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν  
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.  
δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παρα-  
στάς·

“ Ἑκτορ, αἰὲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορῇσιν  
ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε  
δῆμον ἐόντα παρέξ ἀγορευόμεν, οὔτ' ἐνὶ βουλῇ  
οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·  
νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215  
μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.  
ὦδε γὰρ ἐκτελέεσθαι οἶομαι, εἰ ἐτεόν γε

<sup>1</sup> οὐδὲ ἐρείσθη: οὐδας ἔρεισεν Aristarchus (cf. xi. 144).

his sharp sword and darting upon him through the throng smote Antiphates first in close fight, so that he was hurled backward upon the ground; and thereafter Menon, and Iamenus, and Orestes, all of these one after the other he brought down to the bounteous earth.

While they were stripping from these their shining arms, meanwhile the youths that followed with Polydamas and Hector, even they that were most in number and bravest, and that most were fain to break through the wall and burn the ships with fire, these still tarried in doubt, as they stood by the trench. For a bird had come upon them, as they were eager to cross over, an eagle of lofty flight, skirting the host on the left, and in its talons it bore a blood-red, monstrous snake, still alive and struggling, nor was it yet forgetful of combat; for it writhed backward, and smote him that held it on the breast beside the neck, till the eagle, stung with pain, cast it from him to the ground, and let it fall in the midst of the throng, and himself with a loud cry sped away down the blasts of the wind. And the Trojans shuddered when they saw the writhing snake lying in the midst of them, a portent of Zeus that beareth the aegis. Then verily Polydamas drew near, and spake to bold Hector: "Hector, ever dost thou rebuke me in the gatherings of the folk, though I give good counsel, since it were indeed unseemly that a man of the people should speak contrariwise to thee, be it in council or in war, but he should ever increase thy might; yet now will I speak even as seemeth to me to be best. Let us not go forward to fight with the Danaans for the ships. For thus, methinks, will

Τρωσὶν ὃδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,<sup>1</sup>  
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220  
 ζών· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,  
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν—  
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν  
 ῥηξόμεθα σθένει· μέγα λω, εἴξωσι δ' Ἀχαιοί,  
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225  
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ  
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.  
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ  
 εἰδεῖη τεράων καὶ οἱ πειθοίετο λαοί.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη<sup>2</sup> κορυθαίολος  
 Ἔκτωρ·

“ Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ'  
 ἀγορεύεις·

οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,  
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235  
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε.  
 τὴν γ' οἶωνοῖσι τανυπτερύγεσσι κελεύεις  
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,  
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,  
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα. 240  
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,  
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.  
 εἰς οἶωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.  
 τίπτε σὺ δειδούκας πόλεμον καὶ δηϊοτῆτα;  
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245

<sup>1</sup> Line 219 is omitted in the best mss.

<sup>2</sup> τὸν . . . προσέφη: τὸν δ' ἡμεῖς βετ' ἔπειτα μέγας Zenodotus.



the issue be, seeing that in sooth this bird has come upon the Trojans, as they were eager to cross over, an eagle of lofty flight, skirting the host on the left, bearing in his talons a blood-red, monstrous snake, still living, yet straightway let it fall before he reached his own nest, neither finished he his course, to bring and give it to his little ones—even so shall we, though we break the gates and the wall of the Achaeans by our great might, and the Achaeans give way, come back over the selfsame road from the ships in disarray ; for many of the Trojans shall we leave behind, whom the Achaeans shall slay with the bronze in defence of the ships. On this wise would a soothsayer interpret, one that in his mind had clear knowledge of omens, and to whom the folk gave ear.”

Then with an angry glance from beneath his brows spake to him Hector of the flashing helm : “ Polydamas, this that thou sayest is no longer to my pleasure ; yea, thou knowest how to devise better words than these. But if thou verily speakest thus in earnest, then of a surety have the gods themselves destroyed thy wits, seeing thou biddest me forget the counsels of loud-thundering Zeus, that himself promised me and bowed his head thereto. But thou biddest us be obedient to birds long of wing, that I regard not, nor take thought thereof, whether they fare to the right, toward the Dawn and the sun, or to the left toward the murky darkness. Nay, for us, let us be obedient to the counsel of great Zeus, that is king over all mortals and immortals. One omen is best, to fight for one’s country. Wherefore dost thou fear war and battle ? For if the rest of us be slain one and all at the ships

νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·  
οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.  
εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ἤε τιν' ἄλλον  
παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,  
αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις." 250

Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο  
ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος  
ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,  
ἣ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν  
θέλγε νόον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255  
τοῦ περ δὴ τεράεσσι πεποιθότες ἡδὲ βίῃφι  
ῥῆγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.  
κρόσσας μὲν πύργων ἔруον, καὶ ἔρειπον ἐπάλξεις,  
στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ  
πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260  
τὰς οἱ γ' αὔεруον, ἔλποντο δὲ τεῖχος Ἀχαιῶν  
ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,  
ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις  
βάλλον ἀπ' αὐτῶν δηϊοὺς ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265  
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.  
ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν  
νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·  
"ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις  
ὅς τε χειριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270

<sup>1</sup> It is impossible to fix with certainty the meaning of the word κρόσσαι, which recurs in 444. In xiv. 35 we have the adjective προκρόσσας, which apparently means "row behind row" (of the Greek ships drawn up upon the beach), and Herodotus once (ii. 125) uses κρόσσαι of the steps of the pyramids. We can do no more than accept the word as denoting some part of the fortification, which we are unable to define with precision. In 444 the Trojans mount upon  
562

of the Argives, yet is there no fear that thou shouldest perish, for thy heart is not staunch in fight nor warlike. Howbeit, if thou shalt hold aloof from battle, or shalt beguile with thy words any other, and turn him from war, forthwith smitten by my spear shalt thou lose thy life."

So spake he and led the way ; and they followed after with a wondrous din ; and thereat Zeus, that hurleth the thunderbolt, roused from the mountains of Ida a blast of wind, that bare the dust straight against the ships ; and he bewildered the mind of the Achaeans, but vouchsafed glory to the Trojans and to Hector. Trusting therefore in his portents and in their might they sought to break the great wall of the Achaeans. The pinnets<sup>1</sup> of the fortifications they dragged down and overthrew the battlements, and pried out the supporting beams that the Achaeans had set first in the earth as buttresses for the wall. These they sought to drag out, and hoped to break the wall of the Achaeans. Howbeit not even now did the Danaans give ground from the path, but closed up the battlements with bull's-hides, and therefrom cast at the foemen, as they came up against the wall.

And the two Aiantes ranged everywhere along the walls urging men on, and arousing the might of the Achaeans. One man with gentle words, another with harsh would they chide, whomsoever they saw giving ground utterly from the fight : " Friends, whoso is pre-eminent among the Danaans, whoso holds a middle place, or whoso is lesser, for in nowise

the κρόσσαι, but these are distinct from the ἐπαλξις, or battlement, which appears to have been a wooden rampart, breaks in which could be closed up with hides (263).

ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·  
καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω  
τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,  
ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,  
αἶ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητῆς 275  
νεῖκος ἀπωσαμένους δητῶνς προτὶ ἄστν διέσθαι."

"Ὡς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.  
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ  
ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς  
νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἅ κῆλα· 280  
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὅφρα καλύψῃ  
ὑψηλῶν ὀρέων κορυφὰς καὶ πρῶνας ἄκρους  
καὶ πεδία λωτοῦντα καὶ ἀνδρῶν πίονα ἔργα·  
καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἄκταις,  
κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285  
εἴλνυται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
ὥς τῶν ἀμφοτέρωσιν λίθοι πωτῶντο θαμειαί,  
αἶ μὲν ἄρ' ἐς Τρῶας, αἶ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,  
βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δοῦπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ 290  
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,  
εἰ μὴ ἄρ' υἱὸν ἐὼν Σαρπηδόνα μητίετα Ζεὺς  
ὤρσεν ἐπ' Ἀργείοισι,λέονθ' ὥς βουσὶν ἔλιξιν.  
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἵσῃν,  
καλὴν χαλκείην ἐξήλατον,<sup>1</sup> ἣν ἄρα χαλκεὺς 295  
ἥλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς  
χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον.  
τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,

<sup>1</sup> ἐξήλατον Zenodotus : ἐξήλατον Aristarchus.

<sup>1</sup> Possibly, "because he hath heard the shouts of the foe."

<sup>2</sup> In interpreting ῥάβδοισι as meaning "stitches" (of gold wire), I follow Reichel and Leaf.

are all men equal in war, now is there a work for all, and this, I ween, ye know even of yourselves. Let no man turn him back to the ships now that he has heard one that cheers him on<sup>1</sup>; nay, press ye forward, and urge ye one the other, in hope that Olympian Zeus, lord of the lightning, may grant us to thrust back the assault and drive our foes to the city."

So shouted forth the twain, and aroused the battle of the Achaeans. And as flakes of snow fall thick on a winter's day, when Zeus, the counsellor, bestirreth him to snow, shewing forth to men these arrows of his, and he lulleth the winds and sheddeth the flakes continually, until he hath covered the peaks of the lofty mountains and the high headlands, and the grassy plains, and the rich tillage of men; aye, and over the harbours and shores of the grey sea is the snow strewn, albeit the wave as it beateth against it keepeth it off, but all things beside are wrapped therein, when the storm of Zeus driveth it on: even so from both sides their stones flew thick, some upon the Trojans, and some from the Trojans upon the Achaeans, as they cast at one another; and over all the wall the din arose.

Yet not even then would the Trojans and glorious Hector have broken the gates of the wall and the long bar, had not Zeus the counsellor roused his own son, Sarpedon, against the Argives, as a lion against sleek kine. Forthwith he held before him his shield that was well balanced upon every side, a fair shield of hammered bronze, that the bronze-smith had hammered out, and had stitched the many bull's-hides within with stitches<sup>2</sup> of gold that ran all about its circuit. This he held before him, and

βῆ ρ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ὃς τ' ἐπιδευῆς  
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300  
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἔλθειν·  
 εἴ περ γάρ χ' εὖρῃσι παρ' αὐτόφι βώτορας ἄνδρας  
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,  
 οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,  
 ἀλλ' ὃ γ' ἄρ' ἦ ἥρπαξε μετάλμενος, ἥ καὶ αὐτὸς 305  
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·  
 ὥς ρά τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε  
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.  
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·  
 “ Γλαῦκε, τί ἦ δὴ νῶϊ τετιμήμεσθα μάλιστα 310  
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν  
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορώωσι;  
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,  
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.  
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας 315  
 ἐστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι,  
 ὄφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτάων·  
 ‘οὐ μὰν ἀκλεέες Λυκίην κάτα κοιρανέουσιν  
 ἡμέτεροι βασιλῆες, ἔδουσί τε πῖονα μῆλα  
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320  
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.’  
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε  
 αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτῳ τε  
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην  
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325  
 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο  
 μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,  
 ἴομεν, ἥ εἰ τῷ εὖχος ὀρέξομεν, ἥ εἰ τις ἡμῖν.”

brandished two spears, and so went his way like a mountain-nurtured lion that hath long lacked meat, and his proud spirit biddeth him go even into the close-built fold to make an attack upon the flocks. For even though he find thereby the herdsmen with dogs and spears keeping watch over the sheep, yet is he not minded to be driven from the steading ere he maketh essay; but either he leapeth amid the flock and seizeth one, or is himself smitten as a foremost champion by a javelin from a swift hand: even so did his spirit then urge godlike Sarpedon to rush upon the wall, and break down the battlements. Straightway then he spake to Glaucus, son of Hippolochus: "Glaucus, wherefore is it that we twain are held in honour above all with seats, and messes, and full cups in Lycia, and all men gaze upon us as on gods? Aye, and we possess a great demesne by the banks of Xanthus, a fair tract of orchard and of wheat-bearing plough-land. Therefore now it behoveth us to take our stand amid the foremost Lycians, and confront the blazing battle, that many a one of the mail-clad Lycians may say: "Verily no inglorious men be these that rule in Lycia, even our kings, they that eat fat sheep and drink choice wine, honey-sweet: nay, but their might too is goodly, seeing they fight amid the foremost Lycians. Ah friend, if once escaped from this battle we were for ever to be ageless and immortal, neither should I fight myself amid the foremost, nor should I send thee into battle where men win glory; but now—for in any case fates of death beset us, fates past counting, which no mortal may escape or avoid—now let us go forward, whether we shall give glory to another, or another to us."

# HOMER

Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ'  
ἀπίθησε.

τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330

τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῳο Μενεσθεύς·

τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες·

πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

ἡγεμόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι·

ἐς δ' ἐνόησ' Αἴαντε δῶ, πολέμου ἀκορήτω, 335

ἑσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,

ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·

τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,

βαλλομένων σακέων τε καὶ ἵπποκόμων τρυ-

φαλειῶν

καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοῖ δὲ κατ'

αὐτὰς

340

ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.

αἶψα δ' ἐπ' Αἴαντα προῖει κήρυκα Θωῶτην·

“ ἔρχεο, διὲ Θωῶτα, θεῶν Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὁ γάρ κ' ὄχ' ἄριστον

ἀπάντων

εἶη, ἐπεὶ τάχα τῇδε τετεύξεται αἰπὺς ὄλεθρος. 345

ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ

ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.

εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,

ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,

καὶ οἳ Τεῦκρος ἅμα σπέσθω τόξων ἐὺ εἰδώς.”<sup>1</sup> 350

Ὡς ἔφατ', οὐδ' ἄρα οἳ κῆρυξ ἀπίθησεν ἀκούσας,

βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,

στῆ δὲ παρ' Αἰάντεσσι κιών, εἶθαρ δὲ προσηύδα·

“ Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,

<sup>1</sup> Line 350 was rejected by Aristophanes and Aristarchus.

<sup>1</sup> In taking ὦδε in a local sense, and in reading κεῖσε in  
568



## THE ILIAD, XII. 329-354

So spake he, and Glaucus turned not aside, neither disobeyed him, but the twain went straight forward, leading the great host of the Lycians. At sight of them, Menestheus, son of Peteos, shuddered, for it was to his part of the wall that they came, bearing with them ruin; and he looked in fear along the wall of the Achaeans, in hope that he might see one of the leaders who would ward off bane from his comrades; and he marked the Aiantes twain, insatiate in war, standing there, and Teucer that was newly come from his hut, close at hand; howbeit it was no wise possible for him to shout so as to be heard of them, so great a din was there, and the noise went up to heaven of smitten shields and helms with crests of horse-hair, and of the gates, for all had been closed, and before them stood the foe, and sought to break them by force, and enter in. Forthwith then to Aias he sent the herald Thoötes: "Go, goodly Thoötes, run thou, and call Aias, or rather the twain, for that were far best of all, seeing that here will utter ruin soon be wrought. Hard upon us here<sup>1</sup> press the leaders of the Lycians, who of old have ever been fierce in mighty conflicts. But if with them too yonder the toil of war and strife have arisen, yet at least let valiant Aias, son of Telamon, come alone, and let Teucer, that is well skilled with the bow, follow with him."

So spake he, and the herald failed not to hearken as he heard, but set him to run beside the wall of the brazen-coated Achaeans, and he came and stood by the Aiantes, and straightway said: "Ye Aiantes twain, leaders of the brazen-coated Achaeans, the

359, I follow Zenodotus. Most editors read ὥδε in both lines, giving it its common Homeric sense of "thus."

ἡνώγει Πετewō διοτρεφέος φίλος υἱὸς 355  
 κείσ' ἴμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσητον,  
 ἀμφοτέρω μὲν μᾶλλον· ὁ γάρ κ' ὅχ' ἄριστον  
 ἀπάντων

εἴη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·  
 κείσε<sup>1</sup> γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ  
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360  
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,  
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐὺ εἰδώς.”<sup>2</sup>

“Ὡς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.  
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

“Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,  
 ἔσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·  
 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιόω πολέμοιο·  
 αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐὺ τοῖς ἐπαμύνω.”

“Ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370  
 καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·<sup>3</sup>  
 τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.  
 εὔτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο  
 τείχεος ἐντὸς ἰόντες—ἐπειγομένοισι δ' ἵκοντο—  
 οἳ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι 375  
 ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·

σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὥρτο δ' αὐτή.  
 Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,  
 Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,  
 μαρμάρω ὀκριόεντι βαλὼν, ὃ ρα τείχεος ἐντὸς 380  
 κείμετο μέγας παρ' ἐπαλξιν ὑπέρτατος. οὐδέ κέ μιν ρέα  
 χεῖρεσσ' ἀμφοτέρης ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,

<sup>1</sup> κείσε Zenodotus : ὤδε MSS.

<sup>2</sup> Line 363 was rejected by Aristarchus.

<sup>3</sup> Lines 371 f. were rejected by Aristarchus.

son of Peteos, nurtured of Zeus, biddeth you go thither, that, though it be but for a little space, ye may confront the toil of war—both of you, if so may be, for that were far best of all, seeing that yonder will utter ruin soon be wrought. Hard upon them there press the leaders of the Lycians, who of old have ever been fierce in mighty conflicts. But if here too war and strife have arisen, yet at least let valiant Aias, son of Telamon, go alone, and let Teucer, that is well skilled with the bow, follow with him.”

So spake he, and great Telamonian Aias failed not to hearken. Forthwith he spake winged words to the son of Oileus : “ Aias, do ye twain, thou and strong Lycomedes, stand fast here and urge on the Danaans to fight amain, but I will go thither, and confront the war, and quickly will I come again, when to the full I have borne them aid.”

So saying Telamonian Aias departed, and with him went Teucer, his own brother, begotten of one father, and with them Pandion bare the curved bow of Teucer. Now when, as they passed along within the wall, they reached the post of great-souled Menestheus—and to men hard pressed they came—the foe were mounting upon the battlements like a dark whirlwind, even the mighty leaders and rulers of the Lycians ; and they clashed together in fight, and the battle-cry arose.

Then Aias, son of Telamon, was first to slay his man, even great-souled Epicles, comrade of Sarpedon, for he smote him with a huge jagged rock, that lay the topmost of all within the wall by the battlements. Not easily with both hands could a man, such as mortals now are, hold it, were he never so

οἶοι νῦν βροτοί εἰς· ὁ δ' ἄρ' ὑπόθεν ἔμβाल' αἰείρας,  
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε  
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἔοικως 38  
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.  
 Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,  
 ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,  
 ἧ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης·  
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν 39  
 βλήμενον ἀθρήσειε καὶ εὐχετόωτ' ἐπέεσσι.  
 Σαρπήδοντι δ' ἄχος γένητο Γλαύκου ἀπιόντος,  
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,  
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας  
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε  
 δουρὶ 39  
 πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.  
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῆσιν  
 ἔλχ', ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε  
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.  
 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰῶ 40  
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν  
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε  
 παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρυμνῆσι δαμείη·  
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ  
 ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 40  
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν  
 χάζετ' ἐπεὶ οἱ θυμὸς ἐέλπετο<sup>1</sup> κῶδος ἀρέσθαι.  
 κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·  
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;  
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι 41

<sup>1</sup> ἐέλπετο Aristarchus : ἐέλδετο.

young and strong, but Aias lifted it on high and hurled it, and he shattered the four-horned helmet, and crushed together all the bones of the head of Epicles ; and he fell like a diver from the high wall, and his spirit left his bones. And Teucer smote Glaucus, the stalwart son of Hippolochus, as he rushed upon them, with an arrow from the high wall, where he saw his arm uncovered ; and he stayed him from fighting. Back from the wall he leapt secretly, that no man of the Achaeans might mark that he had been smitten, and vaunt over him boastfully. But over Sarpedon came grief at Glaucus' departing, so soon as he was ware thereof, yet even so forgot he not to fight, but smote with a thrust of his spear Alcmaon, son of Thestor, with sure aim, and again drew forth the spear. And Alcmaon, following the spear, fell headlong, and about him rang his armour, dight with bronze. But Sarpedon with strong hands caught hold of the battlement and tugged, and the whole length of it gave way, and the wall above was laid bare, and he made a path for many.

But against him came Aias and Teucer at the one moment : Teucer smote him with an arrow on the gleaming baldrick of his sheltering shield about his breast, but Zeus warded off the fates from his own son that he should not be laid low at the ships' sterns ; and Aias leapt upon him and thrust against his shield, but the spear-point passed not through, howbeit he made him reel in his onset. So he gave ground a little space from the battlement, yet withdrew not wholly, for his spirit hoped to win him glory. And he wheeled about, and called to the godlike Lycians : " Ye Lycians, wherefore are ye thus slack in furious valour ? Hard is it for me,

μούνω ῥήξαμένω θέσθαι παρὰ νηυσὶ κέλευθον·  
ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.”

“Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν  
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα,  
Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415  
τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον.  
οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο  
τεῖχος ῥήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,  
οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο  
τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420  
ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάασθον,  
μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνω ἐν ἀρούρῃ,  
ὥ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,  
ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων  
δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425  
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.  
πολλοὶ δ' οὐτάζοντο κατὰ χροῶ νηλέϊ χαλκῷ,  
ἡμὲν ὅτεω στρεφθέντι μετάφρενα γυμνωθεῖη  
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.  
πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430  
ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν·  
ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,  
ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθῆς,  
ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει  
ισάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435  
ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,  
πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε  
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.

how mighty so ever I be, alone to breach the wall, and make a path to the ships. Nay, have at them with me ; the more men the better work."

So spake he ; and they, seized with fear of the rebuke of their king, pressed on the more around about their counsellor and king, and the Argives over against them made strong their battalions within the wall ; and before them was set a mighty work. For neither could the mighty Lycians break the wall of the Danaans, and make a path to the ships, nor ever could the Danaan spearmen thrust back the Lycians from the wall, when once they had drawn nigh thereto. But as two men with measuring-rods in hand strive about the landmark-stones in a common field, and in a narrow space contend each for his equal share ; even so did the battlements hold these apart, and over them they smote the bull's-hide bucklers about one another's breasts, the round shields and fluttering targets. And many were wounded in the flesh by thrusts of the pitiless bronze, both whensoever any turned and his back was left bare, as they fought, and many clean through the very shield. Yea, everywhere the walls and battlements were spattered with blood of men from both sides, from Trojans and Achaeans alike. Howbeit even so they could not put the Achaeans to rout, but they held their ground, as a careful woman that laboureth with her hands at spinning, holdeth the balance and raiseth the weight and the wool in either scale, making them equal, that she may win a meagre wage for her children ; so evenly was strained their war and battle, until Zeus vouchsafed the glory of victory to Hector, son of Priam, that was first to leap within the wall of the Achaeans

ἦϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·  
 “ ὄρνυσθ’, ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440  
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.”

“Ὡς φάτ’ ἐποτρύνων, οἱ δ’ οὔασι πάντες ἄκουον,  
 ἴθυσαν δ’ ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα  
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ’ ἔχοντες,<sup>1</sup>  
 Ἔκτωρ δ’ ἀρπάξας λᾶαν φέρεν, ὃς ῥα πυλάων 445  
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν  
 ὀξύς ἦν· τὸν δ’ οὐ κε δῦ’ ἀνέρε δῆμου ἀρίστῳ  
 ῥήϊδίως ἐπ’ ἄμαξαν ἀπ’ οὔδεος ὀχλίσσειαν,  
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος·  
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.<sup>2</sup> 450  
 ὥς δ’ ὅτε ποιμὴν ρεῖα φέρει πόκον ἄρσενος οἶδς  
 χειρὶ λαβὼν ἐτέρη, ὀλίγον τέ μιν ἄχθος ἐπείγει,  
 ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,  
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,  
 δικλίδας ὑψηλάς· δοιοὶ δ’ ἔντοσθεν ὀχῆες 455  
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.

στῇ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε  
 μέσσας,  
 εὖ διαβάς, ἵνα μή οἱ ἀφαιρότερον βέλος εἴη,  
 ῥῆξε δ’ ἀπ’ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω  
 βριθοσύνη, μέγα δ’ ἀμφὶ πύλαι μύκον, οὐδ’ ἄρ’  
 ὀχῆες 460

ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη  
 λᾶος ὑπὸ ῥίπῃς· ὁ δ’ ἄρ’ ἔσθορε φαίδιμος Ἔκτωρ  
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ  
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ  
 δοῦρ’ ἔχεν. οὐ κέν τις μιν ἐρύκακεν ἀντιβολήσας 465

<sup>1</sup> ἀκαχμένα : . . . ἔχοντες; ἐπεὶ θεοῦ ἔκλυον αὐδὴν Zenodotus.

<sup>2</sup> Line 450 was rejected by Zenodotus, Aristophanes, and Aristarchus.



He uttered a piercing shout, calling aloud to the Trojans : " Rouse you, horse-taming Trojans, break the wall of the Argives, and fling among the ships wondrous-blazing fire."

So spake he, urging them on, and they all heard with their ears, and rushed straight upon the wall in one mass, and with sharp spears in their hands mounted upon the pinnets. And Hector grasped and bore a stone that lay before the gate, thick at the base, but sharp at the point ; not easily might two men, the mightiest of the folk, have upheaved it from the ground upon a wain—men, such as mortals now are—yet lightly did he wield it even alone ; and the son of crooked-counselling Cronos made it light for him. And as when a shepherd easily beareth the fleece of a ram, taking it in one hand, and but little doth the weight thereof burden him ; even so Hector lifted up the stone and bare it straight against the doors that guarded the close and strongly fitted gates—double gates they were, and high, and two cross bars held them within, and a single bolt fastened them. He came and stood hard by, and planting himself smote them full in the midst, setting his feet well apart that his cast might lack no strength ; and he brake off both the hinges, and the stone fell within by its own weight, and loudly groaned the gates on either side, nor did the bars hold fast, but the doors were dashed apart this way and that beneath the onrush of the stone. And glorious Hector leapt within, his face like sudden night ; and he shone in terrible bronze wherewith his body was clothed about, and in his hands he held two spears. None that met him could have held

# HOMER

νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.  
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον  
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.  
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ'  
 αὐτὰς

ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δὲ φόβηθεν 470  
 νῆας ἀνὰ γλαφυράς, ὅμαδος δ' ἀλίσστος ἐτύχθη.

THE ILIAD, XII. 466-471

him back, none save the gods, when once he leapt within the gates ; and his two eyes blazed with fire. And he wheeled him about in the throng, and called to the Trojans to climb over the wall ; and they hearkened to his urging. Forthwith some clomb over the wall, and others poured in by the strong-built gate, and the Danaans were driven in rout among the hollow ships, and a ceaseless din arose.

*Printed in Great Britain by R. & R. CLARK, LIMITED, Edinburgh.*

# THE LOEB CLASSICAL LIBRARY

---

## VOLUMES ALREADY PUBLISHED

---

### LATIN AUTHORS

---

- AMMIANUS MARCELLINUS. J. C. Rolfe. 3 Vols. (*2nd Imp. revised.*)
- APULEIUS: THE GOLDEN ASS (METAMORPHOSES). W. Adlington (1566). Revised by S. Gaselee. (*7th Imp.*)
- ST. AUGUSTINE, CONFESSIONS OF. W. Watts (1631). 2 Vols. (Vol. I *7th Imp.*, Vol. II *6th Imp.*)
- ST. AUGUSTINE, SELECT LETTERS. J. H. Baxter. (*2nd Imp.*)
- AUSONIUS. H. G. Evelyn White. 2 Vols. (*2nd Imp.*)
- BEDE. J. E. King. 2 Vols. (*2nd Imp.*)
- BOETHIUS: TRACTS AND DE CONSOLATIONE PHILOSOPHIAE. Rev. H. F. Stewart and E. K. Rand. (*6th Imp.*)
- CAESAR: CIVIL WARS. A. G. Peskett. (*5th Imp.*)
- CAESAR: GALLIC WAR. H. J. Edwards. (*10th Imp.*)
- CATO AND VARRO: DE RE RUSTICA. H. B. Ash and W. D. Hooper. (*2nd Imp.*)
- CATULLUS. F. W. Cornish: TIBULLUS. J. B. Postgate; and PERVIGILIIUM VENERIS. J. W. Mackail. (*12th Imp.*)
- CELSUS: DE MEDICINA. W. G. Spencer. 3 Vols. (Vol. I *3rd Imp. revised*, Vols. II and III *2nd Imp.*)
- CICERO: BRUTUS AND ORATOR. G. L. Hendrickson and H. M. Hubbell. (*3rd Imp.*)
- CICERO: DE FATO; PARADOXA STOICORUM; DE PARTITIONE ORATORIA. H. Rackham. (With De Oratore, Vol. II.) (*2nd Imp.*)
- CICERO: DE FINIBUS. H. Rackham. (*4th Imp. revised.*)

## THE LOEB CLASSICAL LIBRARY

- CICERO : DE INVENTIONE, etc. H. M. Hubbell.
- CICERO : DE NATURA DEORUM AND ACADEMICA. H. Rackham. (2nd Imp.)
- CICERO : DE OFFICIIS. Walter Miller. (6th Imp.)
- CICERO : DE ORATORE. E. W. Sutton and H. Rackham. 2 Vols. (2nd Imp.)
- CICERO : DE REPUBLICA AND DE LEGIBUS. Clinton W. Keyes. (4th Imp.)
- CICERO : DE SENECTUTE, DE AMICITIA, DE DIVINATIONE. W. A. Falconer. (6th Imp.)
- CICERO : IN CATILINAM, PRO MURENA, PRO SULLA, PRO FLACCO. Louis E. Lord. (3rd Imp. revised.)
- CICERO : LETTERS TO ATTICUS. E. O. Winstedt. 3 Vols. (Vol. I 6th Imp., Vols. II and III 4th Imp.)
- CICERO : LETTERS TO HIS FRIENDS. W. Glynn Williams. 3 Vols. (Vols. I and II 3rd Imp., Vol. III 2nd Imp. revised and enlarged.)
- CICERO : PHILIPPICS. W. C. A. Ker. (3rd Imp.)
- CICERO : PRO ARCHIA, POST REDITUM, DE DOMO, DE HARUSPICUM RESPONSIS, PRO PLANCIO. N. H. Watts. (2nd Imp.)
- CICERO : PRO CAECINA, PRO LEGE MANILIA, PRO CLUENTIO, PRO RABIRIO. H. Grose Hodge. (3rd Imp.)
- CICERO : PRO MILONE, IN PISONEM, PRO SCAURO, PRO FONTEIO, PRO RABIRIO POSTUMO, PRO MARCELLO, PRO LIGARIO, PRO REGE DEIOTARO. N. H. Watts. (2nd Imp.)
- CICERO : PRO QUINCTIO, PRO ROSCIO AMERINO, PRO ROSCIO COMOEDO, CONTRA RULLUM. J. H. Freese. (2nd Imp.)
- CICERO : TUSCULAN DISPUTATIONS. J. E. King. (4th Imp.)
- CICERO : VERRINE ORATIONS. L. H. G. Greenwood. 2 Vols. (Vol. I 3rd Imp., Vol. II 2nd Imp.)
- CLAUDIAN. M. Platnauer. 2 Vols.
- COLUMELLA : DE RE RUSTICA. H. B. Ash. 2 Vols. Vol. I. Books I-IV. (2nd Imp.)
- CURTIUS, Q. : HISTORY OF ALEXANDER. J. C. Rolfe. 2 Vols.
- FLORUS. E. S. Forster ; and CORNELIUS NEPOS. J. C. Rolfe. (2nd Imp.)
- FRONTINUS : STRATAGEMS AND AQUEDUCTS. C. E. Bennett and M. B. McElwain. (2nd Imp.)
- FRONTO : CORRESPONDENCE. C. R. Haines. 2 Vols. (2nd Imp.)
- GELLIUS. J. C. Rolfe. 3 Vols. (2nd Imp.)
- HORACE : ODES AND EPODES. C. E. Bennett. (14th Imp. revised.)

## THE LOEB CLASSICAL LIBRARY

- HORACE: SATIRES, EPISTLES, ARS POETICA.** H. R. Fairclough.  
(8th *Imp. revised.*)
- JEROME: SELECT LETTERS.** F. A. Wright. (2nd *Imp.*)
- JUVENAL AND PERSIUS.** G. G. Ramsay. (7th *Imp.*)
- LIVY.** B. O. Foster, F. G. Moore, Evan T. Sage and A. C. Schlesinger. 14 Vols. Vols. I-XIII. (Vol. I 4th *Imp.*, Vols. II, III and IX 3rd *Imp.*, Vols. IV-VII, X-XII 2nd *Imp. revised.*)
- LUCAN.** J. D. Duff. (3rd *Imp.*)
- LUCRETIVS.** W. H. D. Rouse. (7th *Imp. revised.*)
- MARTIAL.** W. C. A. Ker. 2 Vols. (Vol. I 5th *Imp.*, Vol. II 4th *Imp. revised.*)
- MINOR LATIN POETS: from PUBLILIUS SYRUS to RUTILIUS NAMATIUS,** including GRATTIUS, CALPURNIUS SICULUS, NEMESIANUS, AVIANUS, with "Aetna," "Phoenix" and other poems. J. Wight Duff and Arnold M. Duff. (2nd *Imp.*)
- OVID: THE ART OF LOVE AND OTHER POEMS.** J. H. Mozley. (3rd *Imp.*)
- OVID: FASTI.** Sir James G. Frazer. (2nd *Imp.*)
- OVID: HEROIDES AND AMORES.** Grant Showerman. (4th *Imp.*)
- OVID: METAMORPHOSES.** F. J. Miller. 2 Vols. (Vol. I 10th *Imp.*, Vol. II 8th *Imp.*)
- OVID: TRISTIA AND EX PONTO.** A. L. Wheeler. (3rd *Imp.*)
- PETRONIUS.** M. Heseltine; **SENECA: APOCOCYCNTOSIS.** W. H. D. Rouse. (8th *Imp. revised.*)
- PLAUTUS.** Paul Nixon. 5 Vols. (Vols. I and II 5th *Imp.*, Vol. III 3rd *Imp.*, Vols. IV-V 2nd *Imp.*)
- PLINY: LETTERS.** Melmoth's translation revised by W. M. L. Hutchinson. 2 Vols. (Vol. I 6th *Imp.*, Vol. II 4th *Imp.*)
- PLINY: NATURAL HISTORY.** H. Rackham and W. H. S. Jones. 10 Vols. Vols. I-VI and IX. (Vol. I 3rd *Imp.*, Vols. II-IV 2nd *Imp.*)
- PROPERTIUS.** H. E. Butler. (7th *Imp.*)
- PRUDENTIUS.** H. J. Thomson. 2 Vols.
- QUINTILIAN.** H. E. Butler. 4 Vols. (3rd *Imp.*)
- REMAINS OF OLD LATIN.** E. H. Warmington. 4 Vols. Vol. I (Ennius and Caecilius). Vol. II (Livius, Naevius, Pacuvius, Accius). Vol. III (Lucilius, Laws of the XII Tables). Vol. IV (Archaic Inscriptions). (Vol. IV 2nd *Imp.*)

## THE LOEB CLASSICAL LIBRARY

- SALLUST. J. C. Rolfe. (*3rd Imp. revised.*)
- SCRIPTORES HISTORIAE AUGUSTAE. D. Magie. 3 Vols.  
(Vol. I *3rd Imp.*, Vol. II *2nd Imp. revised.*)
- SENECA: APOCOLOCYNTOSIS. Cf. PETRONIUS.
- SENECA: EPISTULAE MORALES. R. M. Gummere. 3 Vols.  
(Vol. I *4th Imp.*, Vols. II and III *3rd Imp. revised.*)
- SENECA: MORAL ESSAYS. J. W. Basore. 3 Vols. (Vol. II *3rd Imp. revised*, Vols. I and III *2nd Imp. revised.*)
- SENECA: TRAGEDIES. F. J. Miller. 2 Vols. (Vol. I *4th Imp.*, Vol. II *3rd Imp. revised.*)
- SIDONIUS: POEMS AND LETTERS. W. B. Anderson. 2 Vols.  
Vol. I.
- SILIUS ITALICUS. J. D. Duff. 2 Vols. (Vol. I *2nd Imp.*,  
Vol. II *3rd Imp.*)
- STATIUS. J. H. Mozley. 2 Vols. (*2nd Imp.*)
- SUETONIUS. J. C. Rolfe. 2 Vols. (Vol. I *7th Imp.*, Vol. II  
*6th Imp.*)
- TACITUS: DIALOGUS. Sir Wm. Peterson; and AGRICOLA  
AND GERMANIA. Maurice Hutton. (*6th Imp.*)
- TACITUS: HISTORIES AND ANNALS. C. H. Moore and J.  
Jackson. 4 Vols. (Vols. I and II *3rd Imp.*, Vols. III and  
IV *2nd Imp.*)
- TERENCE. John Sargeaunt. 2 Vols. (Vol. I *6th Imp.*, Vol.  
II *5th Imp.*)
- TERTULLIAN: APOLOGIA AND DE SPECTACULIS. T. R. Glover;  
MINUCIUS FELIX. G. H. Rendall. (*2nd Imp.*)
- VALERIUS FLACCUS. J. H. Mozley. (*2nd Imp. revised.*)
- VARRO: DE LINGUA LATINA. R. G. Kent. 2 Vols. (*2nd  
Imp. revised.*)
- VELLEIUS PATERCULUS AND RES GESTAE DIVI AUGUSTI.  
F. W. Shipley.
- VIRGIL. H. R. Fairclough. 2 Vols. (Vol. I *17th Imp.*, Vol.  
II *13th Imp. revised.*)
- VITRUVIUS: DE ARCHITECTURA. F. Granger. 2 Vols. (Vol. I  
*2nd Imp.*)

### GREEK AUTHORS

- ACHILLES TATIUS. S. Gaselee. (*2nd Imp.*)
- AENEAS TACTICUS, ASCLEPIODOTUS AND ONASANDER. The  
Illinois Greek Club. (*2nd Imp.*)
- AESCHINES. C. D. Adams. (*2nd Imp.*)



## THE LOEB CLASSICAL LIBRARY

- ÆSCHYLUS.** H. Weir Smyth. 2 Vols. (Vol. I *6th Imp.*, Vol. II *5th Imp.*)
- ALCIPHRON, AELIAN AND PHILOSTRATUS: LETTERS.** A. R. Benner and F. H. Fobes.
- APOLLODORUS.** Sir James G. Frazer. 2 Vols. (*2nd Imp.*)
- APOLLONIUS RHODIUS.** R. C. Seaton. (*4th Imp.*)
- THE APOSTOLIC FATHERS.** Kirsopp Lake. 2 Vols. (Vol. I *8th Imp.*, Vol. II *6th Imp.*)
- APPIAN'S ROMAN HISTORY.** Horace White. 4 Vols. (Vol. I *3rd Imp.*, Vols. II, III and IV *2nd Imp.*)
- ARATUS.** Cf. **CALLIMACHUS.**
- ARISTOPHANES.** Benjamin Bickley Rogers. 3 Vols. (Vols. I and II *5th Imp.*, Vol. III *4th Imp.*) Verse trans.
- ARISTOTLE: ART OF RHETORIC.** J. H. Freese. (*3rd Imp.*)
- ARISTOTLE: ATHENIAN CONSTITUTION, EUDEMIAN ETHICS, VIRTUES AND VICES.** H. Rackham. (*3rd Imp.*)
- ARISTOTLE: GENERATION OF ANIMALS.** A. L. Peck. (*2nd Imp.*)
- ARISTOTLE: METAPHYSICS.** H. Tredennick. 2 Vols. (*3rd Imp.*)
- ARISTOTLE: METEOROLOGICA.** H. D. P. Lee.
- ARISTOTLE: MINOR WORKS.** W. S. Hett. "On Colours," "On Things Heard," "Physiognomics," "On Plants," "On Marvellous Things Heard," "Mechanical Problems," "On Indivisible Lines," "Situations and Names of Winds," "On Melissus, Xenophanes, and Gorgias." (*2nd Imp.*)
- ARISTOTLE: NICOMACHEAN ETHICS.** H. Rackham. (*5th Imp. revised.*)
- ARISTOTLE: OECONOMICA AND MAGNA MORALIA.** G. C. Armstrong. (With *Metaphysics*, Vol. II.) (*3rd Imp.*)
- ARISTOTLE: ON THE HEAVENS.** W. K. C. Guthrie. (*3rd Imp.*)
- ARISTOTLE: ON THE SOUL, PARVA NATURALIA, ON BREATH.** W. S. Hett. (*2nd Imp. revised.*)
- ARISTOTLE: ORGANON.** H. P. Cooke and H. Tredennick. 3 Vols. Vol. I. (*2nd Imp.*)
- ARISTOTLE: PARTS OF ANIMALS.** A. L. Peck; **MOTION AND PROGRESSION OF ANIMALS.** E. S. Forster. (*3rd Imp.*)
- ARISTOTLE: PHYSICS.** Rev. P. Wicksteed and F. M. Cornford. 2 Vols. (Vol. I *2nd Imp.*, Vol. II *3rd Imp.*)
- ARISTOTLE: POETICS and LONGINUS.** W. Hamilton Fyfe; **DEMETRIUS ON STYLE.** W. Rhys Roberts. (*5th Imp. revised.*)

## THE LOEB CLASSICAL LIBRARY

- ARISTOTLE: POLITICS. H. Rackham. (*4th Imp.*)
- ARISTOTLE: PROBLEMS. W. S. Hett. 2 Vols. (Vol. I *2nd Imp. revised.*)
- ARISTOTLE: RHETORICA AD ALEXANDRUM. H. Rackham. (With Problems, Vol. II.)
- ARRIAN: HISTORY OF ALEXANDER AND INDICA. Rev. E. Iliffe Robson. 2 Vols. (*2nd Imp.*)
- ATHENAEUS: DEIPNOSOPHISTAE. C. B. Gulick. 7 Vols. (Vols. I, V and VI *2nd Imp.*)
- ST. BASIL: LETTERS. R. J. Deferrari. 4 Vols. (*2nd Imp.*)
- CALLIMACHUS AND LYCOPHRON. A. W. Mair; ARATUS. G. R. Mair. (*2nd Imp.*)
- CLEMENT OF ALEXANDRIA. Rev. G. W. Butterworth. (*3rd Imp.*)
- COLLUTHUS. Cf. OPIAN.
- DAPHNIS AND CHLOE. Cf. LONGUS.
- DEMOSTHENES I: OLYNTHIACS, PHILIPPICS AND MINOR ORATIONS: I-XVII AND XX. J. H. Vince. (*2nd Imp.*)
- DEMOSTHENES II: DE CORONA AND DE FALSA LEGATIONE. C. A. Vince and J. H. Vince. (*3rd Imp. revised.*)
- DEMOSTHENES III: MEIDIAS, ANDROTION, ARISTOCRATES, TIMOCRATES, ARISTOGEITON. J. H. Vince.
- DEMOSTHENES IV-VI: PRIVATE ORATIONS AND IN NEAERAM. A. T. Murray. (Vol. IV *2nd Imp.*)
- DEMOSTHENES VII: FUNERAL SPEECH, EROTIC ESSAY, EXORDIA AND LETTERS. N. W. and N. J. DeWitt.
- DIO CASSIUS: ROMAN HISTORY. E. Cary. 9 Vols. (Vols. I and II *2nd Imp.*)
- DIO CHRYSOSTOM. 5 Vols. Vols I and II. J. W. Cohoon. Vol. III. J. W. Cohoon and H. Lamar Crosby. Vols. IV and V. H. Lamar Crosby. (Vols. I-III *2nd Imp.*)
- DIODORUS SICULUS. 12 Vols. Vols. I-VI. C. H. Oldfather. Vol. VII. C. L. Sherman. Vols. IX and X. Russel M. Geer. (Vols. I-III *2nd Imp.*)
- DIOGENES LAERTIUS. R. D. Hicks. 2 Vols. (Vol. I *4th Imp.*, Vol. II *3rd Imp.*)
- DIONYSIUS OF HALICARNASSUS: ROMAN ANTIQUITIES. Spelman's translation revised by E. Cary. 7 Vols. (Vols. I-IV *2nd Imp.*)
- EPICTETUS. W. A. Oldfather. 2 Vols. (*2nd Imp.*)
- EURIPIDES. A. S. Way. 4 Vols. (Vols. I and II *7th Imp.*, Vol. III *6th Imp.*, Vol. IV *5th Imp.*) Verse trans.

## THE LOEB CLASSICAL LIBRARY

- EUSEBIUS: ECCLESIASTICAL HISTORY.** Kirsopp Lake and J. E. L. Oulton. 2 Vols. (Vol. I *3rd Imp.*, Vol. II *4th Imp.*)
- GALEN: ON THE NATURAL FACULTIES.** A. J. Brock. (*4th Imp.*)
- THE GREEK ANTHOLOGY.** W. R. Paton. 5 Vols. (Vols. I and II *5th Imp.*, Vol. III *4th Imp.*, Vols. IV and V *3rd Imp.*)
- THE GREEK BUCOLIC POETS (THEOCRITUS, BION, MOSCHUS).** J. M. Edmonds. (*7th Imp. revised.*)
- GREEK ELEGY AND IAMBUS WITH THE ANACREONTEA.** J. M. Edmonds. 2 Vols. (Vol. I *3rd Imp.*, Vol. II *2nd Imp.*)
- GREEK MATHEMATICAL WORKS.** Ivor Thomas. 2 Vols. (*2nd Imp.*)
- HERODES.** Cf. THEOPHRASTUS: CHARACTERS.
- HERODOTUS.** A. D. Godley. 4 Vols. (Vols. I-III *4th Imp.*, Vol. IV *3rd Imp.*)
- HESIOD AND THE HOMERIC HYMNS.** H. G. Evelyn White. (*7th Imp. revised and enlarged.*)
- HIPPOCRATES AND THE FRAGMENTS OF HERACLEITUS.** W. H. S. Jones and E. T. Withington. 4 Vols. (Vols. I, II and IV *3rd Imp.*, Vol. III *2nd Imp.*)
- HOMER: ILIAD.** A. T. Murray. 2 Vols. (*6th Imp.*)
- HOMER: ODYSSEY.** A. T. Murray. 2 Vols. (*7th Imp.*)
- ISAEUS.** E. S. Forster. (*2nd Imp.*)
- ISOCRATES.** George Norlin and LaRue Van Hook. 3 Vols. (Vols. I and III *2nd Imp.*)
- ST. JOHN DAMASCENE: BARLAAM AND IOASAPH.** Rev. G. R. Woodward and Harold Mattingly. (*2nd Imp. revised.*)
- JOSEPHUS.** H. St. J. Thackeray and Ralph Marcus. 9 Vols. Vols. I-VII. (Vol. V *3rd Imp.*, Vols. I and VI *2nd Imp.*)
- JULIAN.** Wilmer Cave Wright. 3 Vols. (Vol. I *2nd Imp.*, Vol. II *3rd Imp.*)
- LONGUS: DAPHNIS AND CHLOE.** Thornley's translation revised by J. M. Edmonds; and **PARTHENIUS.** S. Gaselee. (*3rd Imp.*)
- LUCIAN.** A. M. Harmon. 8 Vols. Vols. I-V. (Vols. I, II and III *3rd Imp.*, Vol. IV *2nd Imp.*)
- LYCOPHRON.** Cf. CALLIMACHUS.
- LYRA GRAECA.** J. M. Edmonds. 3 Vols. (Vol. I *4th Imp.*, Vols. II and III *3rd Imp.*)
- LYSIAS.** W. R. M. Lamb. (*2nd Imp.*)
- MANETHO.** W. G. Waddell; **PTOLEMY: TETRABIBLOS.** F. E. Robbins. (*2nd Imp.*)

## THE LOEB CLASSICAL LIBRARY

- MARCUS AURELIUS. C. R. Haines. (*4th Imp. revised.*)
- MENANDER. F. G. Allinson. (*3rd Imp. revised.*)
- MINOR ATTIC ORATORS. 2 Vols. K. J. Maidment and J. O. Burt. (*Vol. I 2nd Imp.*)
- NONNOS: DIONYSIACA. W. H. D. Rouse. 3 Vols. (*Vol. III 2nd Imp.*)
- OPPIAN, COLLUTHUS, TRYPHIODORUS. A. W. Mair.
- PAPYRI. NON-LITERARY SELECTIONS. A. S. Hunt and C. C. Edgar. 2 Vols. (*Vol. I 2nd Imp.*) LITERARY SELECTIONS. Vol. I (Poetry). D. L. Page. (*3rd Imp.*)
- PARTHENIUS. *Cf. LONGUS.*
- PAUSANIAS: DESCRIPTION OF GREECE. W. H. S. Jones. 5 Vols. and Companion Vol. arranged by R. E. Wycherley. (*Vols. I and III 2nd Imp.*)
- PHILO. 10 Vols. Vols. I-V. F. H. Colson and Rev. G. H. Whitaker; Vols. VI-IX. F. H. Colson. (*Vols. I-III, V-IX 2nd Imp., Vol. IV 3rd Imp.*)  
Two Supplementary Vols. from the Armenian Text. Ralph Marcus.
- PHILOSTRATUS: THE LIFE OF APOLLONIUS OF TYANA. F. C. Conybeare. 2 Vols. (*Vol. I 4th Imp., Vol. II 3rd Imp.*)
- PHILOSTRATUS: IMAGES; CALLISTRATUS: DESCRIPTIONS. A. Fairbanks.
- PHILOSTRATUS AND EUNAPIUS: LIVES OF THE SOPHISTS. Wilmer Cave Wright. (*2nd Imp.*)
- PINDAR. Sir J. E. Sandys. (*7th Imp. revised.*)
- PLATO I: EUTHYPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. H. N. Fowler. (*9th Imp.*)
- PLATO II: THEAETETUS AND SOPHIST. H. N. Fowler. (*4th Imp.*)
- PLATO III: STATESMAN, PHILEBUS. H. N. Fowler; Ion. W. R. M. Lamb. (*4th Imp.*)
- PLATO IV: LACHES, PROTAGORAS, MENO, EUTHYDEMUS. W. R. M. Lamb. (*3rd Imp. revised.*)
- PLATO V: LYSIS, SYMPOSIUM, GORGIAS. W. R. M. Lamb. (*4th Imp. revised.*)
- PLATO VI: CRATYLUS, PARMENIDES, GREATER HIPPIAS, LESSER HIPPIAS. H. N. Fowler. (*3rd Imp.*)
- PLATO VII: TIMAEUS, CRITIAS, CLITOPHO, MENEXENUS, EPISTULAE. Rev. R. G. Bury. (*3rd Imp.*)
- PLATO VIII: CHARMIDES, ALCIBIADES, HIPPARCHUS, THE

## THE LOEB CLASSICAL LIBRARY

- LOVERS, THEAGES, MINOS AND EPINOMIS.** W. R. M. Lamb.  
*(2nd Imp.)*  
**PLATO : LAWS.** Rev. R. G. Bury. 2 Vols. *(3rd Imp.)*  
**PLATO : REPUBLIC.** Paul Shorey. 2 Vols. (Vol. I *4th Imp.*,  
 Vol. II *3rd Imp.*)  
**PLUTARCH : MORALIA.** 14 Vols. Vols. I-V. F. C. Babbitt ;  
 Vol. VI. W. C. Helmbold ; Vol. X. H. N. Fowler. (Vols.  
 I, III and X *2nd Imp.*)  
**PLUTARCH : THE PARALLEL LIVES.** B. Perrin. 11 Vols.  
 (Vols. I, II, III and VII *3rd Imp.*, Vols. IV, VI, VIII-XI  
*2nd Imp.*)  
**POLYBIUS.** W. R. Paton. 6 Vols.  
**PROCOPIUS : HISTORY OF THE WARS.** H. B. Dewing. 7 Vols.  
 (Vol. I *2nd Imp.*)  
**PTOLEMY : TETRABIBLOS.** Cf. MANETHO.  
**QUINTUS SMYRNAEUS.** A. S. Way. *(2nd Imp.)* Verse trans.  
**SEXTUS EMPIRICUS.** Rev. R. G. Bury. 4 Vols. (Vols. I and  
 III *2nd Imp.*)  
**SOPHOCLES.** F. Storr. 2 Vols. (Vol. I *9th Imp.*, Vol. II *6th*  
*Imp.*) Verse trans.  
**STRABO : GEOGRAPHY.** Horace L. Jones. 8 Vols. (Vols. I  
 and VIII *3rd Imp.*, Vols. II, V and VI *2nd Imp.*)  
**THEOPHRASTUS : CHARACTERS.** J. M. Edmonds ; HERODES,  
 etc. A. D. Knox. *(3rd Imp.)*  
**THEOPHRASTUS : ENQUIRY INTO PLANTS.** Sir Arthur Hort.  
 2 Vols. *(2nd Imp.)*  
**THUCYDIDES.** C. F. Smith. 4 Vols. *(3rd Imp.)*  
**TRYPHIODORUS.** Cf. OPIAN.  
**XENOPHON : CYROPAEDIA.** Walter Miller. 2 Vols. (Vol. I  
*3rd Imp.*, Vol. II *4th Imp.*)  
**XENOPHON : HELLENICA, ANABASIS, APOLOGY, AND SYMPO-**  
**SIMUM.** C. L. Brownson and O. J. Todd. 3 Vols. (Vols. I  
 and III *3rd Imp.*, Vol. II *4th Imp.*)  
**XENOPHON : MEMORABILIA AND OECONOMICUS.** E. C. Mar-  
 chant. *(3rd Imp.)*  
**XENOPHON : SCRIPTA MINORA.** E. C. Marchant. *(2nd Imp.)*

(*For Volumes in Preparation see next page.*)

# THE LOEB CLASSICAL LIBRARY

## VOLUMES IN PREPARATION

---

### GREEK AUTHORS

---

ARISTOTLE: DE MUNDO, etc. D. Furley and E. S. Forster.

ARISTOTLE: HISTORY OF ANIMALS. A. L. Peck.

PLOTINUS. A. H. Armstrong.

---

### LATIN AUTHORS

---

ST. AUGUSTINE: CITY OF GOD.

[CICERO:] AD HERENNIIUM. H. Caplan.

CICERO: PRO SESTIO, IN VATINIUM, PRO CAELIO, DE PROVINCIIS CONSULARIBUS, PRO BALBO. J. H. Freese and R. Gardner.

PHAEDRUS AND OTHER FABULISTS. B. E. Perry.

### *DESCRIPTIVE PROSPECTUS ON APPLICATION*

---

---

CAMBRIDGE, MASS.  
HARVARD UNIV. PRESS  
Cloth \$2.50

LONDON  
WILLIAM HEINEMANN LTD  
Cloth 15s.



2/07







